The Church School

A MAGAZINE OF CHRISTIAN EDUCATION

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THE EDITORS' OUTLOOK

OUR Christian religion stands for patriotism in the sense of service and of loyalty to the best ideals that find expression in national life. Progress in civilization does not require that any particular nation shall permanently endure. It does require that the stronger nations that determine for a time the direction of world events and that furnish the leadership in world affairs shall each make a worthy permanent contribution to human welfare.

At the present time the United States of America is engaged in a gigantic experiment seeking to free the nation forever from the cursed and degenerating influence of alcoholism. If this experiment succeeds, and if in consequence the example of America is followed by other nations, the resulting favorable influence on human life and character will in itself constitute such a "worthy permanent contribution to human welfare."

At the present critical stage of this our great national experiment, every political election should be made to contribute directly to its successful outcome. Christian teachers share with other leaders in state and nation the responsibility for making clear the local and national issues of the forthcoming elections.

CHILDREN'S Book Week is rapidly becoming a recognized feature in the educational programs of both the public schools and the churches. During the week of November 11 to 17, schools, libraries, churches, and allied agencies of public welfare will all be turning the attention of boys and girls, and of their parents to books of special interest and merit—"books to read and enjoy, books to own."

Children's Book Week furnishes a great opportunity to church-school workers to see that children are at this time brought into touch with the very best possible books for their mental and spiritual companions. To this end use may be made of programs in the meetings of organized classes, and of parent-teacher associations. Individual and group assistance may be given by the preparations of lists of books suitable for Christmas and birthday gifts for boys and girls. A new and stimulating poster bearing on this subject has been prepared by the Children's Book Week Committee, 334 Fifth Avenue, New York City. This poster together with other valuable suggestions will be furnished free of charge, upon application to this Committee at the address given.

THE death of Dr. Cope early in August brought a serious loss to the cause of religious education which he served so ably and so devotedly. He came to the Religious Education Association in 1907, when the organization was still in its formative stage. By his industry, wisdom and tact, he has exercised a deep and lasting influence upon educational programs and policies throughout the country. It is somewhat startling to recall that, in 1907, the first steps had hardly yet been taken toward the production of a graded literature, through denominational channels. Since that time several complete series of graded lessons have been created and published. In addition to these, teachers' training courses have been produced in rich variety and of high standard, extensive changes in organization have taken place, new developments in architecture have gone forward, and a strong movement for week-day religious education has set in.

These changes, so radical and extensive as almost to alter completely the face of education in the Protestant churches, have not been brought about by the Religious Education Association alone, nor through the influence of any one person or group of persons. Nevertheless it is true that the Association and its capable Secretary have performed a valuable service in stimulating denominational leaders to take a larger view of their responsibility to childhood and youth and in helping to direct this new movement into effective channels.

The work of the Religious Education Association is in large measure vicarious, and requires in its Secretary a high degree of self-effacement. Here is provided a platform upon which educationists from every denomination and from no denomination may come together to discover higher ideals and better methods of work. Yet, by its own act, the Association has consistently denied itself the satisfaction of putting these directly into practice. It is not strange that some of those who have profited most from this service have most often failed to acknowledge their debt. But Secretary Cope went quietly on his way, turning from each new achievement with unerring insight to the problems next awaiting solution. It is probably true that, great as has been the advance in these last years, the service of some such body as the Religious Education Association will be needed more than ever in the days just ahead. And in these next undertakings we shall all sorely miss the wise counsel and tireless effort of him who for all these years has been our honored leader and familiar friend.

IN this number of THE CHURCH SCHOOL appears the first of the Christmas pageants, *When the Prince Cometh*, by Martha Race. The editors regret that limitations of space prevent the publication of more Christmas material in the November issue. The December magazine will be devoted entirely to articles, programs, pageants and pantomimes suitable for presentation on Christmas Sunday or during the week. Dr. Lynn Harold Hough and Miss Margaret Slattery will contribute the two leading articles. A very beautiful pantomime, *The Christmas Pageant of the Holy Grail*, by Reverend W. Russell Bowie, will be one of the principal dramatic features.

Among other material the contents will include, *A Pageant of the Prophets*, by Elisabeth Woodbridge and Elizabeth T. Whitney; *The Gift*, a Christmas service by Margaret Burnett; *Venite Adoremus, A Pageant of the Nativity*, the text of which is based on the ancient *Pagcant of the Company of Sheremen and Taylors in Coventry*. Workers in elementary departments will find an abundance of helpful articles. Among them will be *A Junior Program of Worship; A December Primary Program; A Christmas Festival; Scissors and Paste and Ten Fingers; The Magic Eve*, a Christmas play for little children, and other material.

The Editors of THE CHURCH SCHOOL will be glad to re-

eive reports of Christmas services and programs, with lustrations, held in churches and schools this year.

THE American National Red Cross has sent a letter to editors of the religious press asking them to cooperate with the organization by bringing to the otice of their readers the Seventh Annual Roll Call hich will be held from Armistice Day to Thanksgiving ay. This is the only request the Red Cross makes during ie year and upon its success depends the efficient carry- ig out of the duties placed upon the organization by ongress. The Appeal reads in part as follows:

"The Red Cross, national and international, has come to us, 'out of the very depths of human suffering.' Its history and program are too well known to the churches to need much comment, for it is in the religious bodies of America that the American Red Cross has found a high percentage of its best leadership in the furtherance of a work which, perhaps more than any other, effectively demonstrates to the world at large the ideal of the Brotherhood of Man. The Seventh Annual Roll Call date is November 11-29, and that date is approached by the American Red Cross with full confidence so far as the churches are concerned."

THE GREAT AWAKENING

THERE are multiplying signs all over the world of what is coming to be referred to by pulpit, press and platform as the hoped-for great spiritual re- ival or awakening. Wherever audiences come together church and secular conventions and other multitudinous rganizations, there is expressed the fervent longing, the ager and zealous hope and the vigorous, vibrant note of new enthusiasm simmering in the general heart the orld around. Business groups and patriotic organiza- ons, innumerable religious bodies, the great Metropolitan ailies, the voices of statesmen here and abroad, educators nd politicians—each and all are dynamic with it. In he world of books and in the myriad forms of the peri- dical literature of the day the new awakening has been xpressed in brilliant and startling forms, from the side f science, history and the new psychology. Labor leaders broad and in this country are exponents of new relations nd sometimes are lay preachers of religion within or ithout denominational enclosures.

What an opportunity for the Christian Church! Is it ot a call to real spiritual unity and the outward mani- estation of its inward unity? To the great majority of eople religion is in some form or other their last- ng interest and fascination. Religion touches our nature n its deepest parts. In the soul's thirst for God we are ne. The cry of the soul is of all ages and nations. There s a universal instinct and search for the divine, but in an ntellectual and spiritual outlook and appreciation, how astly we differ. Our tastes, our preferences and our apacities are the products of heredity and of environ- ient and of a thousand potent, if invisible, influences hich are ever acting upon us. But all these diversities hould not prevent us from a united expression of reli- ious belief, worship, and above all, united, cooperative ervice, so far as that is compatible with true spiritual reedom.

WE can well rejoice that there are uniting influ- ences actually at work that seek to bring about a better understanding and, through coopera- ion and the exercise of the spirit of good will, are laying he foundations for greater outward Christian unity. Among such forces are the Federal Council of the Churches of Christ in America, The Church Peace Union, The World Alliance for International Friendship, The Commission on International Justice, The Home Missions Council, The Foreign Missions Council, and the Inter- national Sunday School Council of Religious Education. The fact is that there are growing agreements and specifically increasing fellowships of sects and creeds as civilization advances. After all, peace and good will among the nations, world relationships and such organizations as the League of Nations must depend upon the Christian life and spirit of the people of the nations. A great awakening is something which is moving toward the great ideals of international peace and no more war, which is dreaming of the realization of brotherhood the world over, based on the Fatherhood of God and the revelation of his love in his Son, Jesus Christ. There may be just now great confusion and turmoil, a battle of tongues and a war of words. Without faith and courage the outlook may be dark, but to the Christian it should be hopeful and joyous. To the Christian it should call for the manifestation of the spirit of good will, of tolerance and of a more brotherly understanding and appreciation of all forms of faith, as well as a willingness to join hands with every one who is striving for the betterment of the community, the nation and the world. We should work and pray for the comprehensive church of the future, where there will be unity which springs from the one spirit of Christ energizing all, as the sap vitalizes the tree, where there will be a consciousness in every Christian individual of membership in the one universal Church, a consciousness strong enough to preclude denominational pride and prevent sectional strife.

Such a unity will mean the proper correlation between the different branches of the one visible Church. This correlation will also result in practical cooperation and coordination. There will be a freedom of choice as to external forms and conventional customs, necessary to satisfy all types of mind and meet all conditions of men.

The Great Awakening has been brought into a brilliant focus by a paragraph preachment of former President Woodrow Wilson recently in the *Atlantic Monthly*. In *The Road Away From Revolution* he says:

"The sum of the whole matter is this: Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the challenge to our churches, to our political organizations and to our capitalists—to every one who fears God or loves his country. Shall we not all earnestly cooperate to bring in the new day?"

RUFUS W. MILLER.

A HARVEST HOME SERVICE

ARRANGED BY OSCAR E. MAURER

To Be Given by Children at Morning Service During November

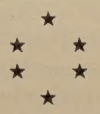
Processional—Children come from side or front of church, march up side aisle and down center aisle, taking seats reserved for them in the front of church.

Call to Worship

Responsive Reading (in which children unite)

Hymn—"Come, ye thankful people, come"

During the singing of the last verse, three girls, followed by three boys, come slowly up the center aisle in the following order:



The first girl carries a large bouquet of autumn flowers. The other children carry, respectively, a basket of fruit, a basket of vegetables, a small sheaf of grain and a cluster of ears of corn showing through the husks. The last boy carries a bouquet in which there should be acorns and berries, if such can be found.

The children take their places in front of the Communion Table, facing the congregation. The table should have a background of autumn foliage, and the children should have been instructed as to the positions in which their offerings are to be placed.

After reciting his portion, each child places his offering on the table, in the place appointed for it, first presenting it by turning toward the Table and lifting the offering into the air.

First Girl

Let us now praise the Lord our God, that giveth the rain in its season; that preserveth unto us the appointed weeks of the harvest. While the earth remaineth, saith the Lord, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (*She presents her flowers and places them on the table.*)

Second Girl

Blessed be Jehovah in his land: for the precious things of heaven, and for the precious things of the earth and the fullness thereof, and for the good will of him who is our Father and our God. (*She presents her fruit and places it upon the table.*)

Third Girl

The eyes of all wait upon thee and thou givest them their meat in due season. Thou openest thy hand and satisfiest the desire of every living thing. My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever. (*She presents her basket of vegetables and places it on the Table.*)

First Boy

Praise ye the Lord, all ye people. Sing unto him with thanksgiving, and give praises unto his holy name. He hath blessed thy children within thee. He maketh peace within thy borders and filleth thee with the finest of wheat. Let everything that hath breath praise the Lord. (*He presents his sheaf of grain and places it upon the Table.*)

Second Boy

Thou visitest the earth and waterest it. Thou crownest the year with thy goodness and thy paths drop fatness. The pastures are clothed with flocks; and the valleys also are covered with corn. They shout for joy, they also sing. (*He presents his cluster of corn and places it upon the Table.*)

Third Boy (with dignity)

Whatsoever a man soweth that shall he also reap. These be the goodly fruits of the earth. But the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. The field is the world. The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. (*He presents his flowers and places them upon the Table, thereby completing the display of offerings.*)

After the last boy has placed his offering upon the Table, the choir begins the Doxology, the congregation uniting, and the children pass down the aisle in the same formation in which they entered.

Then follows

Psalm 107: 31–43, or some other appropriate responsive selection, and the GLORIA PATRI, after which the regular order of service proceeds as usual.

This service may be enlarged to include the whole school, or a representative from each class. In this case, one child recites the presentation verse, the other children following and placing their gifts upon and around the table.

There should be a profusion of autumn flowers and foliage around the pulpit.

Anne Laura Archibald.

TWO STREAMS THAT ISSUE OUT OF THE GREAT WAR

By Thomas Tiplady

SOME time ago I spent a holiday in the Pyrenees, that wonderful range of snow-capped mountains which eternally divides France from Spain and stretches from the Atlantic Ocean to the Mediterranean Sea. Once upon a time the land where the mountains now stand was as flat as the surrounding country, but mighty forces began to gather under the surface and went on gathering, probably for centuries. The inhabitants hunted in the woodlands and, in their own rude way, farmed the open spaces, as their fathers had done before them. They were unaware of the mighty forces assembling under their feet and hidden from them only by a thin crust of earth. As it was in the days of Noah so it was in their day. They hunted and feasted, married, and brought up children. They were quite unaware of any impending catastrophe. It is true that, occasionally, a slight tremor passed over the earth, which made them pause and wonder what it could mean, but they soon forgot and went on with their work or play. One day, when dawn had broken over the earth as quietly as is its wont, children were playing before their rude shelters as children have ever played; men were hunting in the woods and women working in the fields. All was as it had ever been. Then suddenly the forces that had long been gathering under the surface burst from their prison with a tremendous roar. The entrails of the earth were torn out and, with men, women and children, thrown at the sky. At the end of the day mountains of debris were piled up from sea to sea, and Death sat brooding over a scene of unexampled devastation.

Nations Must Go Forward

In the last decade the nations have passed through an experience in human life comparable only with the catastrophe in nature which threw up the Pyrenees. For generations and even for centuries forces had been gathering beneath the crust of our daily life which in August, 1914, blew our civilization sky high and changed forever the moral conformation of the world. People sometimes express a desire to get back to the conditions of 1914, but we cannot go back if we would and we would not if we could. Between us and 1914 stands a barrier more formidable than the Pyrenees—a barrier of 6,000,000 dead soldiers. Divided in life, they are united in death, and friend and foe, British, French, German and Austrian, whisper together, as they see us look back, and say, as the French said at Verdun, "They shall not pass." Nor would we return if the dead would let us. Return to the civilization that culminated in the Great War? God forbid. I have buried twenty uncoffined lads together in a shallow trench and, on a summer's day, walked between an avenue of dead English boys whose faces were black as ebony and whose lips had wasted away. Back to that? No! not to that.

When the Pyrenees were thrown up the waters of the deep were uncovered and, as they issued through the mineral sprinkled rocks, they became healing springs to which the sick and afflicted have ever since made pilgrimage. About the roots of the Pyrenees there are hundreds of angel-haunted springs like that at Bethesda. They were famous even in the days of the Romans, and to the one at Lourdes hundreds of thousands of Roman Catholics go every year, and take their sick with them. So in the upheaval of the Great War the deeps were uncovered and healing springs have forced their way into the sunlight. As upon the banks of some of the streams and rivers that had their rise in the Pyrenees, towns and cities have been built, so around the streams of tendency which have begun to flow from the Great War our new and better civilization will be built. We are too near to the upheaval as yet to be able to even distinguish some of these streams of tendency. Some of them are destined to become mighty rivers which will shape the life and character of millions unborn, but at present they are little trickling rivulets scarcely discernible. Measure a century and the streams will reach to the knees, measure another century and they will be to the loins, and by the time you have reached the third century they will be rivers to swim in.

Two Streams of Tendency

The historians of five hundred years hence, when they write of the great movements of their times, will trace back the origin of them to the Great War. Although we are too near to the event to discern clearly there are, nevertheless, two streams of tendency clearly visible. One has been named "The League of Nations" and the other "Christian Union," and as the Rhine and the Rhone both rise in the same mountains, the one to fertilize Germany and pass into the North Sea, the other to fertilize France and issue into the Mediterranean, so these two rivers of influence rose to the surface in the Great War; the one to flow through and fertilize the political life of the world and the other to flow through and fertilize the religious life of mankind. These healing waters were not created by the war, for they had their origin deep down in the nature of things, but the upheaval of the war liberated them and set them flowing. The war blasted the rocks of inertia and made the waters flow.

Consider what has happened. Never since the world was made has there been such a marching and countermarching of humanity. Millions of British, French, Germans, Austrians, Russians, Italians, Serbians, Turks, Bulgarians, Greeks, Roumanians, Poles, Belgians, Portuguese, Americans, Canadians, Australians, New Zealanders, South Africans, Indians and Chinese have been removed from their native towns and villages and sent hundreds and, in many cases, thousands of miles from home to remain away for years under conditions of grief, hardship and danger. They have been forced to explore the world, to live with strangers and mix with other nations. The various races have come to know one another, for there are two ways in which a true knowledge of men may come. We know men by making comrades of them and we know them by fighting them. Before the war, for instance, we despised the German soldier; we

do not despise him now, for we have fought with him. We respect him now. In the Battle of Arras I saw a company of English soldiers marching into the battle and they stopped to give their breakfasts to a batch of starving German prisoners who were coming out of it.

The wider knowledge of one another which the various races got during the war has broken down much of the old uniformed bigotry and prejudice which a narrow and untraveled nationalism had produced. It has made us desire a League of Nations and has given us the moral and intellectual conviction that a League of Nations is absolutely essential if our civilization is to be preserved. And it has not done this by filling us with a sloppy sentimentalism which blinds us to the difficulties which nations have in keeping the peace one with another. In fact, residence in foreign lands has made us realize the difficulties more keenly and has shown us that they are so great that only by a League of Nations can we overcome them. It is through the bitter experience of universal war and through the keener appreciation of the obstacles to peace that God is leading the nations to the higher plane of international cooperation. We know now that there can be no permanent peace on the basis of a narrow nationalism and that there must be a Parliament of all the nations if war is to be abolished. England and Scotland put an end to war by unison, and the States of America by uniting, and, in the Civil War, settling forever what should be the basis of union. Geography makes universal union impossible. There must be therefore a Parliament of men and a Federation of the World. And toward this tends one of the main streams of influence, which rose in the war.

The other stream, making for Christian Union, broke through to the surface under similar circumstances. Men of all denominations were thrown together. They were compelled to live together at close quarters and, through living together, came to know one another. Take my own case as an example. I had to live in a mess where all the officers were members of the Church of England. Not one of them had ever known a Methodist or Baptist in close personal relationship. The Colonel seemed to think that we were some kind of wild beast. I reached the regiment hungry and tired out and, when I reported to him my arrival, he flew into a rage and declared that it was an outrage to appoint "a nonconformist chaplain to a Church of England regiment." That he wished me in the nether regions his speech plainly revealed and I felt that it would be a more comfortable place than his mess. But I could not go and he could not send me, so we had to live together as best we could. I had a bad time, but gradually the Colonel discovered that though I was a Wesleyan Methodist, I was human; and then he found that I was religious. By and by we became friends, and one day he told me that he wished I was the Church of England chaplain. I was the only one he shook hands with before a battle and, when in the trenches, the one he always asked to post his letter to his aged mother. One night, at dinner, he told me that he had heard us singing the hymn which his mother had recited to him every evening when he was a boy. And his eyes were dim as he spoke. At last he had learned that there were other Christians beside Churchmen, and I had been taught to examine my own heart and see if there was any blindness or ill-feeling in it toward others who worshiped God at another altar than my own.

I had always had a strong prejudice against Roman Catholics. I had been brought up that way from childhood. At the front the Catholics and Nonconformists worked together. My first Senior Chaplain was a Catholic tutor in a theological college, and my second was a Jesuit priest. A colleague also was a Catholic priest and we lived together for weeks in a rat-infested billet. Shells sometimes fell near us and, when we turned in our sleep on our wire-netting beds, we sometimes woke one another up, for the noise sounded like the whizzing of a shell. How different they were from what I expected. How they made me hate the prejudice and denominational bigotry which is stronger to separate than our common love of Christ is to bind. I lived at different times with various Church of England chaplains and one of them nursed me when, for five days and nights, the angel of sleep forsook me. One of our most frequent subjects of conversation was "Church Union" and I found that we all longed for it. I lived and worked with Baptist, Presbyterian and Congregational chaplains, and the regret of all was that at the end of the war we should return to a narrow denominationalism and see one another's face no more at the same altar.

A Baptist Padre had charge of all the Nonconformists in the first brigade of the division, a Presbyterian had all in the second, and I had all in the third. Thus we looked after one another's men. I had seven denominations under my pastoral care and they were all as one. I felt no difference between them. I preached on the great things of the Gospel, for only the great things were of any use out there, and every man, of whatever denomination, heard me in the ecclesiastical language wherein he was born, and I had practical experience of the miracle of tongues at Pentecost. We were all one both in heart and way. I gave them the sacrament in our Wesleyan form, but I never heard any one pass any remark about the form of it. They seemed oblivious of the form. What did the form of the service matter so long as they ate of that bread and drank of that cup? Thus we worshiped together and there was but one flock and one Shepherd. Later on, behind the lines, two women in the "Waacs" came to us and said, "When we go home we want to join the Nonconformist Church."

"Which of the Nonconformist Churches do you wish to

(Continued on page 90)

A PRAYER FOR PEACE

OUR Father who art in heaven, we pray thee to show us the way that leads to peace for all mankind. Help us, thy children, so to live that we shall do our part toward bringing "Peace on earth, good will to men." Help us to obey Christ's commandment, "Little children, love one another," and to realize now and always that the children of all other countries in the world are thine as well as ourselves. Help us to feel in our hearts this love for every one through all our lives. And by this love for all mankind help us to know, and remember always, that thou, the loving Father of us all, will bless each effort that we make for lasting peace. Amen.

LYDIA G. WENTWORTH

A SERVICE OF THANKSGIVING

By Jessie Eleanor Moore

THIS brief service of worship is planned for the closing period of the church school on the Sunday preceding Thanksgiving. It is intended that each department shall have a share in a common act of giving as well as in the service of worship when the gifts are received.

Criticisms of the completely graded school often run on in this vein,—"One group never *sees* another. It breaks them all up. They never feel that they belong together." Such objectors are sighing for "the good, old days" when the babies attended "opening exercises," peering down from a high gallery and wriggling through a prayer that seemed never to reach an "Amen." Such "exercises" are of no value to the babies and the presence of the tiny ones is of no value to those of older growth. Fellowships are created, not by the mechanical bringing together of various groups into physical proximity. A sense of fellowship is a result—the result of sharing interests and purposes and of doing things together.

It is quite customary for the pupils of the upper school to provide dinners for families at Thanksgiving or to send gifts of provisions to near-by institutions. This is a service in which every pupil of the school, even to the babies in the Beginners Department, may have a part. It is not enough to recount one's blessings and sing a song of thanks on the day set aside for the purpose. Nor is it enough to wish that every child enjoyed such blessings as ours. One must do something about it and sharing is fundamental in the Christian life. Even the tiny ones can understand this.

In order to make the plan go well some pains must be taken in the lower grades to make the idea concrete in the minds of the children and also to secure home cooperation. Little children have short memories and time is long from one Sunday to another, and besides they often carry home very twisted tales.

In both the primary and beginners' classes let the children make a reminder which they may carry home. This will have to be done on the Sunday just preceding the giving Sunday. Give each child an old magazine and a pair of scissors and let all the children cut out pictures of "the things which they think they can bring" or "the things which they think the children would like to have for Thanksgiving dinner." How the scissors will fly! How fascinating are the advertisements! To hold these interested cutters to their purpose, for they so delight in the mere activity of using scissors, some guidance will have to be given as the teachers pass from one to the other, encouraging and praising. When enough pictures have been cut give each child a large sheet of paper and let him paste his pictures. Then he may carry his product home "to show to mother" when he tells her of the plans for making a happy Thanksgiving for some one else. If this is done early in the session the papers may be used in the circle talk in the beginners' room and in the class period in the primary room to further discussion and insure response on the coming Sunday. The primary children may dignify their papers with some such lettered title as "My Thanksgiving gifts" or "Things I will bring for a Thanksgiving dinner."

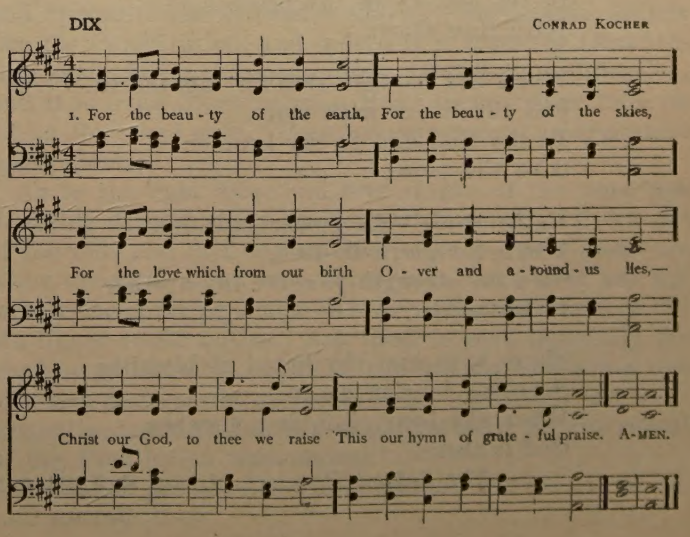
The service of giving is placed at the close of the session in order that it will interfere as little as possible with the regular teaching session and so that the beginners and primary children may have ample time to handle and admire their gifts. This, to them, is half the joy of giving, and in this way they come to a real appreciation of the abundance of the harvest and of the heavenly Father's care.

Custom has decreed that the offerings in our churches shall be of money. What misconceptions are wont to lurk in young minds concerning this! For their sakes it is wise occasionally to give offerings of concrete things. Even a scrapbook, much smeared with paste but made by loving little fingers, is sacred enough to be placed on the altar and dedicated with prayer before it goes forth on its mission of love and service. For this reason and also to give to the younger children the feeling of having a part in the big whole, this service plans for the reception of all gifts. Each child may bear his own as he goes to join in the service of worship and may place it on the altar table himself. It will be wise for the leader to have two assistants, who can help in the placing of the gifts as each group comes forward.

The Order of Service

The senior and intermediate groups will be seated in the body of the auditorium and will rise and sing the processional for the other groups. One verse of the hymn will be sung each time a group comes forward to the altar. The organist will improvise a few soft chords while the gifts are being placed. Each group, after singing its Thanksgiving hymn, will move to one side and remain standing until the close of the service. Each group should be assembled in the hallway so as to be ready to move down the aisle when the proper time comes.

Processional for Beginners—*For the Beauty of the Earth* (First verse); Tune, "Dix."


DIX
CONRAD KOCHER
1. For the beau - ty of the earth, For the beau - ty of the skies,
For the love which from our birth O - ver and a - round - us lies,—
Christ our God, to thee we raise This our hymn of grate - ful praise. A-MEN.

Beginners Place Gifts on Altar.

Beginners' Song of Thanksgiving.

Praise Him, from *Songs for the Little Child,* by Clara Belle Baker, The Abingdon Press.

Processional for Primary Children—*For the Beauty of the Earth* (Second verse).

"For the beauty of each hour
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light—
Christ our God, to thee we raise
This our hymn of grateful praise."

Primary Children Place Gifts on Altar.

The Primary Thanksgiving Hymn—*The Children's Thanksgiving Hymn.*

"For this good year of ours,
Its sunlight and its rain,
Its wind and stars and flowers
Red fruit and yellow grain;
For all the joys of living,
Of work and rest and play,
We chant thee our thanksgiving
On this Thanksgiving Day."

—*Songs for Little People,* Danielson and Conant, Pilgrim Press.

Processional for Juniors—*For the Beauty of the Earth* (Third verse).

"For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle thoughts and mild—
Christ our God, to thee we raise
This our hymn of grateful praise."

Scripture Reading by Junior Boy or Juniors in Concert—Psalm 65: 8–13.

Juniors Place Gifts on Altar.

The Junior Hymn of Thanksgiving, *When Thy Heart With Joy O'erflowing* (Tune, Bullinger).

"When thy heart, with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

When the harvest sheaves ingathered,
Fill thy barns with store,
To thy God and to thy brother
Give the more.

If thy soul, with power uplifted,
Yearn for glorious deed,
Give thy strength to serve thy brother
In his need.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there."

—*The School Hymnal,* Milton S. Littlefield, A. S. Barnes Co.

Processional While Seniors and Intermediates Come Forward—*For the Beauty of the Earth* (Fourth verse).

"For thyself, best Gift Divine!
To our race so freely given;
For that great, great love of thine,
Peace on earth, and joy in heaven—
Christ our God, to thee we raise
This our hymn of grateful praise."

Scripture Reading by an Intermediate Girl—Matthew 25: 34–41.

Intermediates and Seniors Place Gifts on the Altar.

Thanksgiving Hymn by Intermediates and Seniors—*I Thank Thee, Lord.*

"I thank thee, Lord, for strength of arm
To win my bread,
And that, beyond my need, is meat
For friend unfed;
I thank thee much for bread to live,
I thank thee more for bread to give.

I thank thee, Lord, for snug-thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn;
I thank thee much for place to rest,
But more for shelter for my guest.

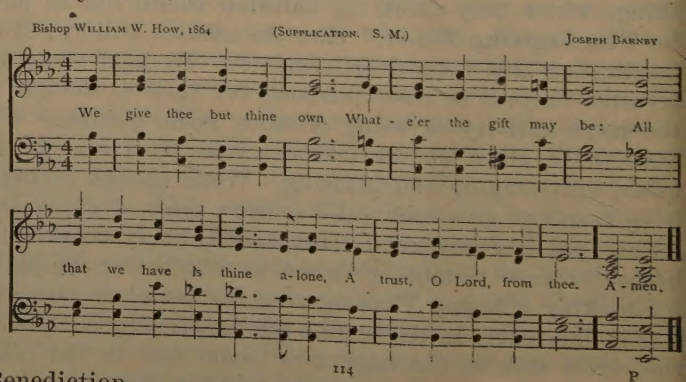
I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load;
Thy love to me I ill could spare,
Yet dearer is thy love I share."

—*The School Hymnal,* Milton S. Littlefield, A. S. Barnes Co.

Prayer—

O God, who art our Father and the Father of all, we thank thee for thy care and the good gifts which are ours every day. As children of the same Father help us as we try to love and serve each other. Thy rich gifts to us bring with them a responsibility,—the responsibility of sharing. Remember in love those who have given today and those who shall receive. Follow each gift with thy blessing that it may promote good will among men. Help us to see in the face of every child of thine with whom we share, the face of him who shared human life with us. In his name we ask it. Amen.

Offertory Sentence—


Bishop William W. How, 1864
(Supplication. S. M.)
Joseph Barnby
We give thee but thine own What - e'er the gift may be: All
that we have is thine a-lone, A trust, O Lord, from thee. A - men.
114
P

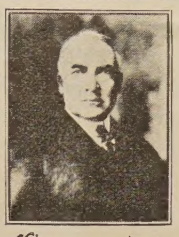
Benediction—

The organist will play a recessional while the various groups return to their classrooms.

WHO CAN SAVE PROHIBITION?

By Jonathan A. Rawson, Jr.

IN THE CHURCH SCHOOL for October, 1922, Samuel L. Hamilton, able and convincing advocate of prohibition, said in an article entitled *Is Prohibition Worth Saving?* that "the only real danger to the permanence of prohibition is not the activity of the wets but the over-confidence of the drys." He said also that "the wets are much more active, aggressive and articulate now than they were last year." Today's statement of the situation would be: "The two dangers to the permanence of prohibition are the activity of the wets and the over-confidence or apathy of the drys; and the wets are much more active, aggressive and articulate now than they were last year."



"The liquor traffic was destructive of much that was most precious in American life. In the face of so much evidence on that point, what conscientious man would want to let his own selfish desire influence him to vote to bring it back?"

Warren G. Harding.

Trifling changes so far as the words alone are concerned, but most significant, none the less, for they are but a way of saying that the wets have been winning and the drys have been losing. Not winning and losing in the matter of removing the Eighteenth Amendment from the Constitution, for that, as the drys proclaim and as the wets well know but will not admit, could not be accomplished for an indefinite period, if ever; but winning and losing in the struggle to destroy or to establish the effectiveness of the Eighteenth Amendment.

The wets are winning because they are getting more and more people to believe that prohibition is an unwarranted violation of personal liberty, that their plea for light wine and beer is sincere and reasonable, that prohibition cannot be enforced, and finally that it is doing vastly more harm than good. There are innumerable loyal supporters of prohibition who were never disturbed by the personal liberty contention, or carried away by the wine and beer propaganda, but who see people drinking now who never drank before and who every few days read in their newspapers new stories of increased crime, drunkenness, alcoholism, insanity, delinquency, drug addiction, bootlegging, rum-running and what not, and who are beginning to wonder if bone dryness is attainable after all, or attainable only at too great a cost.

These people hold the balance of power in the present tremendous situation. I am not referring to the workers in the prohibition organizations and temperance societies, but to Mr. and Mrs. Average Citizen, Main Street, U. S. A. Without them prohibition would never have come. With them still on its side, it can never go; and with them as earnestly in action for honest, effective enforcement as they were for enactment, the law will regain the ground it is now losing and establish records for human betterment far surpassing those which it began to record in 1920, when it had the fairest trial it has ever had, though a most incomplete and unfair trial at that.

The old soak is hopeless. He will never change. Lined up with him always as advocate of alcohol will be his source of supply, the liquor industry. There is no hope for help for prohibition in those quarters. For the new drinkers—those who have "adopted flask toting as a major sport," there is more than hope. When they realize that the bootleg business is thwarting the greatest social and economic reform in history, that without their patronage the bootleggers would have to go out of business because the old-soak trade alone would not keep the bootlegging industry alive, and that their precious "personal liberty" as at present defined is a silly, selfish vanity, they will speedily scrap their present major sport, despise it, and turn to some other. But unless the sincere, earnest friends of prohibition "hold the line," as Mr. Hamilton urged, until these people see the light, the structure is in danger of collapse. And first of all the friends of prohibition themselves must see the light more clearly than many of them seem to see it today. Thus it becomes the duty of every one among them who is preacher, teacher, writer or leader of men in whatever calling, to learn the truth and pass it on.

As to the personal liberty slogan of the wets, it is not being silenced by shouting "Nullification!" A big, ominous word, but it appears to impress very few. "In discussing the currency question, the temperance question, the colonial question, and the railway-rate regulation question," said Lyman Abbott thirteen years ago, "the people take but a languid interest in constitutional arguments." Rather than scold people for being naughty, why not show them how they can "insure domestic tranquility" and "promote the general welfare." That again sounds like the Constitution, and indeed it is from the Constitution itself; but it is easier to talk about than nullification, and it is more constructive. Make them realize that, as Elihu Root has said, "Popular government is organized self-control."

As to the light wine and beer slogan of the wets, ask doubting drys to study cursorily the campaign literature of the wets and then say whether wine and beer alone are what the wets want, or whether wine and beer are not merely the entering wedge in a drive for the return of the old liquor traffic entire. Ask them to read especially the purpose of the most active of the wet organizations, one of which purposes is, as stated in its literature, "To work patiently, lawfully, fairly and patriotically for the repeal of the Prohibition Amendment."

As to the proclamation that prohibition cannot be en-

DRUNKENNESS WAS A CAUSE IN 52 PER CENT OF THE CRUELTY TO CHILDREN CASES IN FRANKLIN COUNTY, MASSACHUSETTS, IN 1917, BEFORE PROHIBITION. IN 1920, UNDER PROHIBITION, IT WAS A CAUSE IN ONLY 2.7 PER CENT OF THE CASES.

A DROP FROM MORE THAN ONE-HALF OF THE TOTAL TO LESS THAN THREE-ONE HUNDREDTHS OF THE TOTAL.

forced, it might be said in passing that this assertion would be more convincing if made by some one who had tried to enforce it instead of by those who are endeavoring in every way possible to bedevil its enforcement.

As to the assertion that prohibition does vastly more harm than good—the main theme of this article, the truth is clear enough if only it is sought with a clear comprehension of a certain self-evident fundamental. Invariably, the anti-prohibitionists, when they issue figures designed to show that prohibition is increasing crime and misery, make comparisons between two wet years. This has been said many times. Mr. Hamilton called attention to it a year ago. But it has to be said again and again because the anti-prohibitionists persistently adhere to the same tactics, the only tactics available to them when they attempt to array statistics on their side.

It should be, and is obvious enough to any open mind, that the only way to judge the effects of prohibition is to compare results before prohibition with the results under prohibition. Every such comparison thus far made shows clearly enough what prohibition immediately began to do in 1920 in areas previously wet, or earlier where states or cities had gone dry before national prohibition arrived. The wets have no difficulty in showing vastly worse records for 1921 and 1922. The 1921-1922 slump is proof positive that the wets have been winning and the drys losing in the matter of enforcement, and all the present indications are that 1923 will still further enhance the joy and the hopes of the wets with added testimony to their success in discouraging enforcement and in encouraging defiance of the law.

I recently had the interesting experience of studying rather deeply the actual, undisputed effects of prohibition upon the public welfare as revealed by sources quite independent of the prohibition organization. The purpose of the study was to reduce the results to the simplest terms, strip them of all avoidable phraseology, illustrate them when possible by picture or graph, and put them into form to be seen and studied by the public in the form of lantern slides. The illustrations with this article are reproduced from three of the slides, and are typical of the majority.

One of these slides shows the effects of prohibition in reducing drunkenness as a cause of cruelty to children in one Massachusetts county, the figures coming from the official records of the Massachusetts Society for the Prevention of Cruelty to Children. The figures show that in 1917 drunkenness was the cause of 52 per cent of the cruelty to children cases in this county, whereas in 1920 it was the cause of only 2.7 per cent of the cases. Stating the result in another way for the benefit of those who do not love decimals, the decrease was from more than one half of the total to less than three one-hundredths of the total.

Another group of the slides depicts the beneficial effects of prohibition on general health conditions throughout the country. One of these, illustrated herewith, shows a graph prepared by the statistician of the New York Tuberculosis Association, with figures for New York City since 1898. It is well known that the tuberculosis death rate, like many other death rates, has been steadily coming down for years. Therefore, to prove that prohibition has had any effect upon the tuberculosis death rate, it must be shown that the rate has declined more rapidly under prohibition than before. It was not a difficult thing to discover that this very thing had happened and the result was recorded under the graph in these words: "The graph shows that the average yearly drop in the tuberculosis death rate was four times as great in the two dry years of 1920 and 1921 as in the preceding 21 years." By way of substantiating this conclusion, another slide presents the following from a statement by the New York Tuberculosis Association on the causes of the drop in the tuberculosis death rate: "There is first the advent of prohibition with its accompanying results of less misery and more money available for food, clothing and shelter."

Another exhibit in this screen demonstration, as it has been called, shows that the drop in the death rate of Metropolitan Life Insurance policy holders in 1921 was five times as large as the average drop in the nine preceding years. Another shows that the deaths of babies under one year old in New York City out of every 1,000 births were 98 in 1915, 93 in 1916, 85 in 1920, and 71 in 1921. Another shows that the difference between the death rates of the two wet years, 1915 and 1916, and the two dry years, 1920 and 1921, in New York City means a saving of 14,162 lives per year under prohibition.

Following is a summary of some of the other exhibits:

Arrests for all causes in 52 cities: Decrease from 964,-084 to 854,172. Arrests for drunkenness only in same cities: Decrease from 309,517 to 109,044.

Sent to penitentiary, Albany, New York: Decrease from 1,074 to 173. Committed for drunkenness only: Decrease from 132 to 6.

Alcoholic deaths in Cincinnati, Chicago, Philadelphia, Cleveland, Baltimore, San Francisco and New Orleans: Decrease from 657 to 84.

Sufferers from alcoholism received at Bellevue Hospital, New York City: Two wet years, 17,503; two dry years, 4,474.

In New York State Hospitals: 107 per cent more alcohol cases and 122 per cent more drug cases in two wet years than in two dry years.

Number of families dependent upon certain charitable organizations in 16 cities, largely because of drink: 5,111 in 1917, a year of war wages; 761 in 1921, a year of business depression.

Boys in New York State Industrial Reform School: Decrease from 890 to 670.

Drinking parents brought into Indianapolis Juvenile

Court for failure to care for their children: Decrease from 619 to 5.

Average yearly number of neglected children in Boston, as reported by the Police Department: In wet years, 206; in dry years, 88.

Business people have a way of gauging the trend of prices by employing what they call an index number. This device was created several years ago by a large commercial agency and has now become a recognized institution, quite as dependable for its purpose in showing the rise and fall of prices as the charts, graphs and curves of the professional statistician. To obtain the index number each week they add together the current prices of stated quantities of certain staple products. May not a somewhat similar operation be performed upon these figures which show the effects of prohibition, in a way to determine one percentage figure which summarizes the general result? Here is an endeavor in that direction, attempted now for the first time, and presented for what it may be worth.

We add all the figures for arrests for all causes including drunkenness, jail and penitentiary commitments, deaths due to alcoholism, alcoholic cases received at hospitals, charity cases due to drink, commitments to reform school, and drunken parents haled into court for neglect of their children, in the wet periods under study, and do the same for the dry period. We make the subtraction and calculate the percentage and find that the total for the wet years is 41 2/5 per cent greater than for the dry period. Quite conceivably the wets could find a professional statistician who would point out some line of attack upon this little mathematical exercise, but it is not easy to see how he could question the general conclusion. He might say that we had picked different periods of time for different items, and the answer would be that we had and for the very good reason that prohibition went into effect in different places at different times. He might also say that we had omitted the years 1918 and 1919 in most comparisons. The answer is that we have, because they were abnormal years with war conditions upsetting all rational calculations, and with 1919 in particular half wet and half dry under "wartime prohibition."

On the other hand a dry advocate might say that from the figures for arrests for all causes should be deducted those for violations of the automobile laws and of the laws against drugs, which have increased appreciably within the past three years, not because of prohibition, but because of the enactment of new laws and the more rigid enforcement of old ones. In this the dry advocate is right, but we have no way to reduce his objection to definite figures and must ask him to be generous to his wet adversary to this extent.

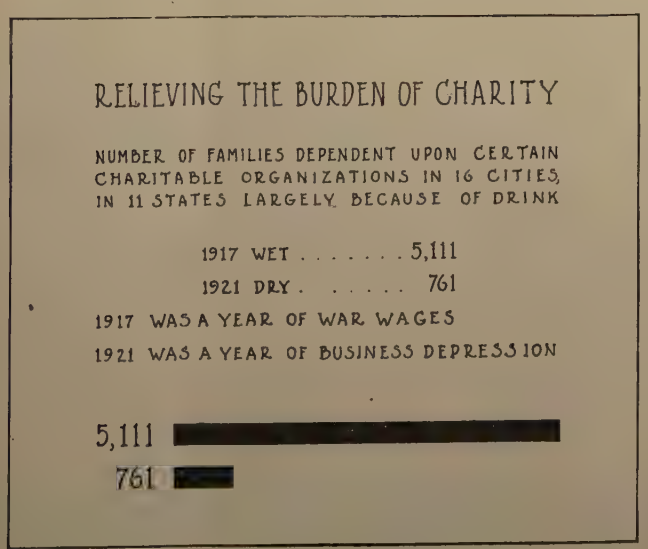
We are thus disposed to allow the 41 2/5 per cent betterment figure to stand as a challenge to the advocates of alcohol to come forward with some better reason for attacking it than has become evident in the course of a sincere endeavor to arrive at it fairly and honestly.

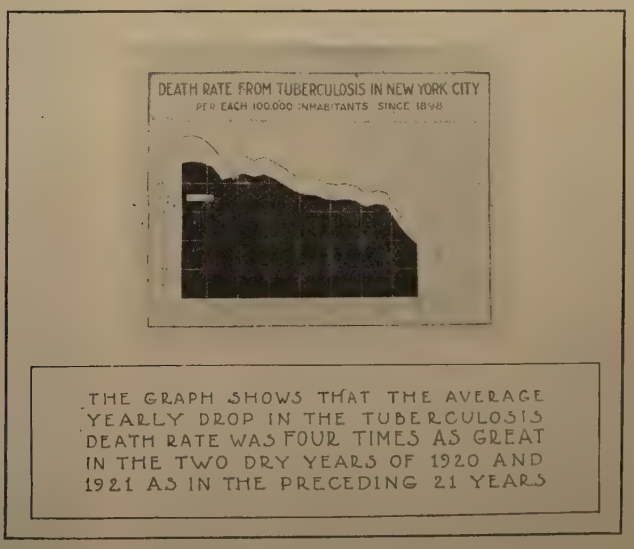
But there is the other side of the picture—the figure for 1922, the record which proves the slump in enforcement, the measure of the ground lost by the forces of prohibition. The 1920 and 1921 figures are as good as ever they were. They can never change. They remain as the proof positive of prohibition's potential service to mankind. Supporters of the Eighteenth Amendment will never witness the complete or permanent success of their "great experiment" by ignoring or belittling the slump. Rather must they insure first that Mr. and Mrs. Average Citizen shall know that prohibition, when it has half a chance or less, very definitely and decisively does promote the public welfare, and then they must insure that Mr. and Mrs. Average Citizen shall not only hold the line but force the fighting, regain the lost ground, cross the enemy's line and achieve the final victory.

In situations like the present, the outside viewpoint is always helpful. Such personal opinions as have thus far been expressed in this article are "outside" in so far as they come from one who is not definitely allied with the prohibition organizations.

Fortunately, a still further "outside" viewpoint is just at hand in a statement left in America by two citizens of Holland who have spent some months in America with the one purpose of studying the effects of prohibition and its future prospects. These gentlemen were N. A. de-

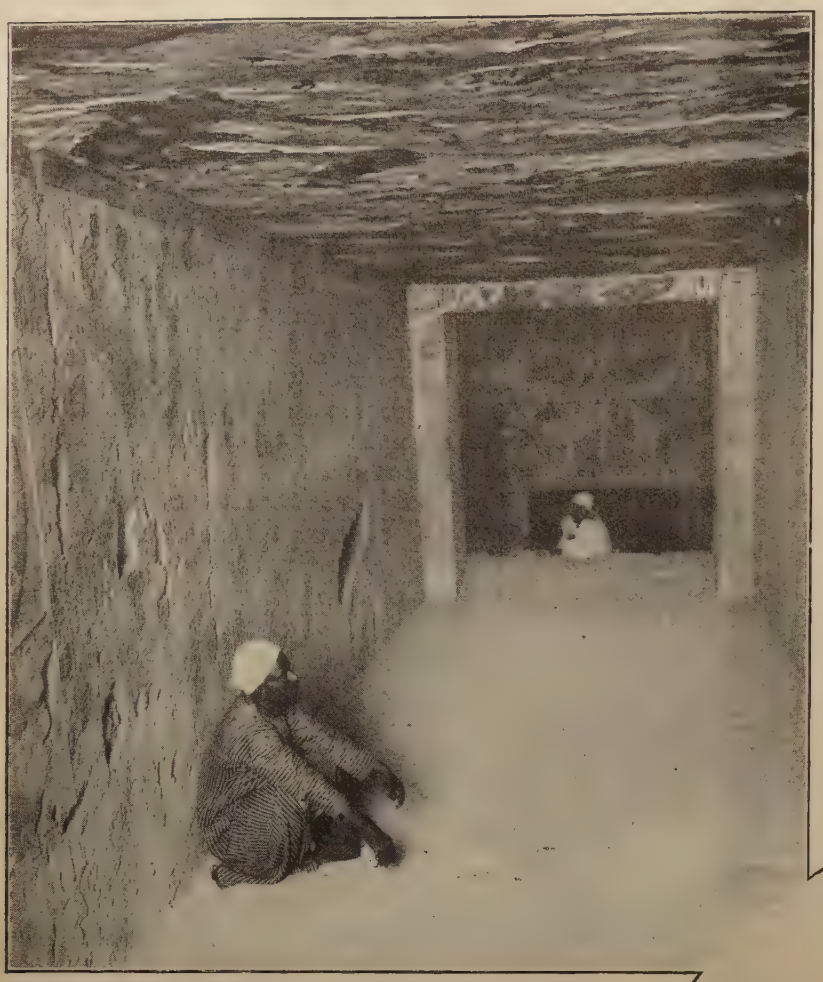
(Continued on page 90)


RELIEVING THE BURDEN OF CHARITY
NUMBER OF FAMILIES DEPENDENT UPON CERTAIN CHARITABLE ORGANIZATIONS IN 16 CITIES IN 11 STATES LARGELY BECAUSE OF DRINK
1917 WET 5,111
1921 DRY 761
1917 WAS A YEAR OF WAR WAGES
1921 WAS A YEAR OF BUSINESS DEPRESSION
5,111
761


DEATH RATE FROM TUBERCULOSIS IN NEW YORK CITY
PER EACH 100,000 INHABITANTS SINCE 1898
THE GRAPH SHOWS THAT THE AVERAGE YEARLY DROP IN THE TUBERCULOSIS DEATH RATE WAS FOUR TIMES AS GREAT IN THE TWO DRY YEARS OF 1920 AND 1921 AS IN THE PRECEDING 21 YEARS

TUT-ANKH-AMEN'S SIGNIFICANCE TO THE CHURCH SCHOOL TEACHER

By William M. Nesbit



Left—One of the descending galleries which go down 330 feet into the solid rock of the mountain, in the tomb of Seti I, who flourished in the same century as Tut-ankh-Amen.

Note that the walls are covered with carvings and the doorposts and lintels with paintings. The paintings show the name of King Seti I, while the carved inscriptions describe the career of the dead in the hereafter and furnish him with the magical formularies which shall deliver him from the hideous and grotesque monsters that beset his path as he leaves the world.

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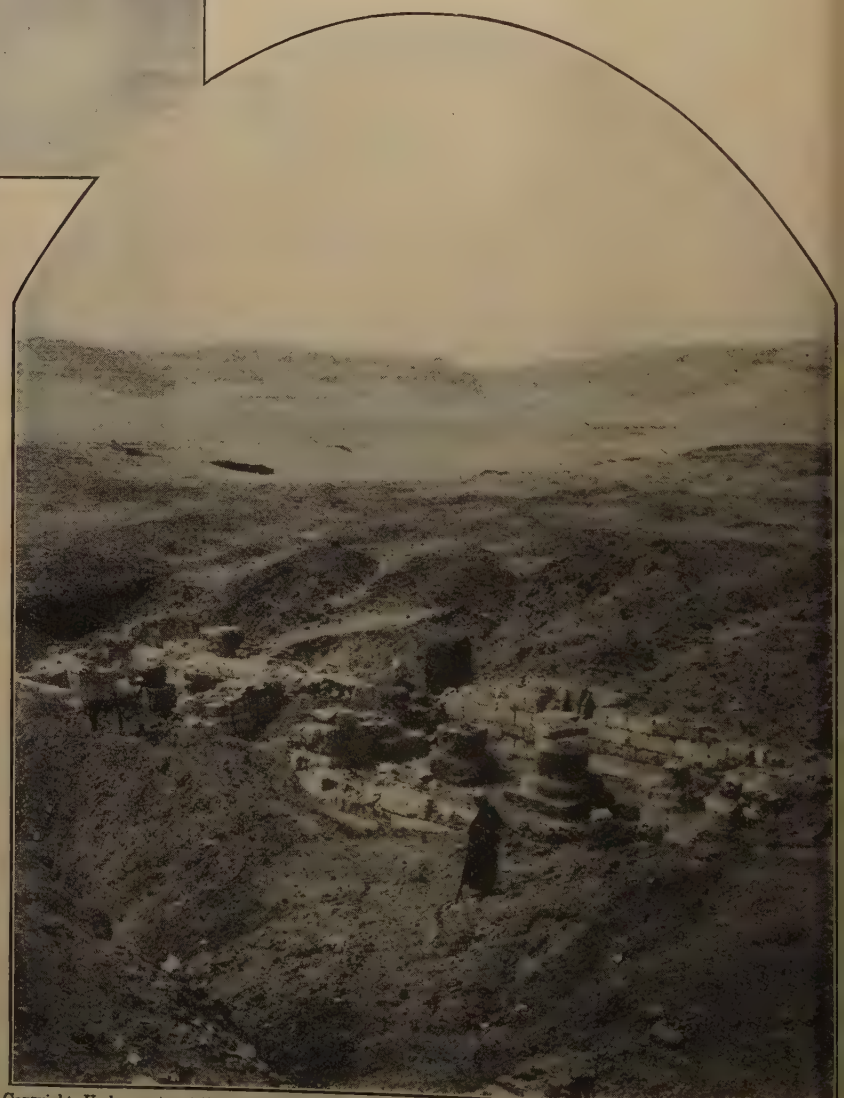
Gallery in the Sepulchre of Seti I.

THE wide-awake church-school teacher is ever on the lookout for new light on the great Book which must always be the center of his thought and inspiration. Anything that will make any part of the Bible more easily understandable is of value to him. Accordingly when, some months since, the newspapers began to spread far and wide sensational accounts of the discovery of the tomb of an Egyptian king with its fabulous wealth of furniture and adornments, practically undisturbed since the time of the king's burial thirty-two centuries ago, the first question that came into the minds of thousands of earnest Christians was, "In what way will this discovery serve to illuminate any of the dark places of the Old Testament?"

The examination of the tomb has, as you probably are aware, not yet been completed. The contents of the ante-chamber have been taken out and are being subjected to the most painstaking inspection by the leading experts in Egyptian archaeology; but the inner chamber, in which stands the royal sarcophagus, has merely been entered and then sealed up again, and there will be no further examination of it or its contents until the return of the wet season this winter shall moderate the unspeak-



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The Valley of the Kings at Thebes

able heat and drouth of the Valley of the Kings so that men may work there without endangering their lives. We are therefore at the present moment unable to give final answer to the question. Something may come to light that will be of direct and immediate value to the student of Scripture. But so far nothing of this character has been found. Taken by itself, Lord Carnarvon's great discovery has added absolutely nothing, at this writing, to our biblical knowledge. Indirectly, however, it has done us an inestimable service, for it has aroused the interest of the civilized world in the entire subject of the recovery of the ancient Orient, and it has made men eager to learn more of this far-away and almost forgotten past. Moreover, when related to a host of much less widely advertised discoveries, made during the past thirty-five or forty years, it brings to our attention a picture of an exceedingly interesting period of Egyptian history.

Belief of the Egyptians

The ancient Egyptians believed that in order to keep the souls of the dead alive and well it was necessary to preserve their bodies; so they embalmed them with the greatest care and concealed the mummies in secret tombs that they might not be disturbed. They also believed, as most primitive peoples do, that the soul would have full enjoyment of whatever might be buried with the body—eating food, smelling the fragrance of flowers, wearing jewelry and clothing, utilizing the bow and arrows, the cane, the chair or couch, and even riding in the chariot or sailing in the boat that should be placed within the tomb. It was even customary to kill slaves and leave their bodies in their master's grave, so that they might be with him to wait upon him in the Hereafter. (This latter barbarous custom presently died out, little images called *ushbati* being used instead of dead slaves.)

Tombs of Ancient Kings

Because of the quantities of valuables that were buried, it was necessary to take elaborate precautions against grave-robbers. The burial chamber was hidden with the greatest care. For many centuries the bodies of kings and queens were concealed within the depths of pyramids of solid stone or masonry. The pyramids which were erected by the kings of the Fourth Dynasty, about 2900-2750 B. C., are among the wonders of the world to this day. However, the pyramids, even the vastest of them, proved futile as far as furnishing protection against tomb-robbers was concerned. For this reason, after many centuries pyramid-building was abandoned, and the royal burial chambers were excavated at the extremity of long passageways tunneled sometimes hundreds of feet into the living rock of the great cliffs which form the western boundary of the Nile valley in the vicinity of Thebes (modern Luxor). The presence of the mortuary temple, in which worship was regularly conducted in honor of the departed ruler, unfortunately indicated to prospective plunderers the location of the tomb and its precious contents, inasmuch as the place of sepulture was back of the temple, between it and the setting sun. In order to overcome this difficulty, the expedient was presently adopted of constructing the tomb several miles away from the temple, but still directly to the west of it. The kings from about 1500 B. C. on, although still erecting their temples in front of the cliffs to the west of the Nile, concealed their tombs in a barren and desolate valley in the desert behind those cliffs—still called by the natives *Biban el Molouk* (Valley of the Kings). During five centuries the Pharaohs were buried here; and to date sixty-one of their burial places have been found. The most recently discovered is that of Tut-ankh-Amen.

It is a small tomb, as compared with many of the others; and would never have been remarkable except for the fact that, while the greater tombs had been ransacked, this had the good fortune of being overlooked by the plunderers. It is also the resting place of a comparatively insignificant king, whose chief claim to reputation while alive was that he was son-in-law of a strong personality; and who has leaped into public notice, nearly thirty-three centuries after his death, because of the circumstances of the finding of his grave.

Egypt's Period of Glory

The period in which the Egyptian Empire attained its greatest power and glory was under the Eighteenth Dynasty (1580-1350 B. C.). (The history of ancient Egypt covers such a vast extent of time that, for convenience in reference, we are accustomed to group the kings in numbered "dynasties," about two hundred and fifty kings in thirty dynasties.) The great conqueror, Thutmose III (also called Thothmes and Thotmosis) (May 3, 1501-March 17, 1447 B. C.), extended his power to the north over all Palestine and Syria, and southward far into Equatorial Africa. Egypt was at the summit of its prosperity and power. The development of the arts of civilization reached its high-water mark. This period of glory lasted for about a century and a quarter, culminating with the reign of Thutmose's great-grandson, Amen-hotep III (or Amenophis), called "the Magnificent." These kings dwelt in "Hundred-gated" Thebes and, with the worship which they accorded the many gods and goddesses of Egypt, gave special and supreme honor to Amen, the great god of that city, whose priesthood had become the most influential in all the land.

About 1375 B. C. Amen-hotep III was succeeded by his son Amen-hotep IV, a boy perhaps fifteen years of age, slender and frail in body, but with a mind of astonishing maturity and independence. This young innovator broke away from the worship of the old gods of Egypt, especially the Theban Amen, and endeavored to substitute the worship of one god *Aten,* "the life-giving Sunlight." The temples of Egypt's many idols were closed and their priests were dispossessed. The idols' names were erased from the inscriptions on monuments and on the walls of temples and palaces. Even the name of the king's own father, Amen-hotep III, was not spared; but wherever it appeared the name of Amen was chiseled out. As for the king himself, he changed his name from Amen-hotep (Amen-is-gracious) to Akh-en-Aten (Pleasing-to-Aten). (The name is also transliterated Ikhnaton and Khunaten, because, ancient Egyptian being written with nothing but consonants, the name was written KH-N'-T-N and the supplying of vowels is necessarily a matter of guesswork.) Beautiful hymns were composed in praise of Aten and credited to the genius of the king. Originality in art was encouraged. Naturalness, simplicity and reality in worship and in life were emphasized as the ideal of Aten, "living in truth," in place of the artificiality and inhumanness of the old cults. The emblem of this god was the sun disk with its rays terminating in hands outstretched to embrace the worshipers. Considering that Akh-en-

Aten lived a century before the probable time of Moses, and five hundred years before the great Hebrew prophets, we must honor this young idealist who had the courage to risk all for his conception of the truth. He dared to break with the past in an age when all the world regarded the past as more sacred than anything else.

Unfortunately Akh-en-Aten died while still a young man, probably about thirty, and all his children were daughters. The heirs to his throne, therefore, were the husbands of these daughters. The first of the sons-in-law to receive the crown was Semekh-ka-Re, who seems to have had but little power and whose reign was very short. He was succeeded by the husband of Akh-en-Aten's third daughter, a courtier who showed by his name his devout recognition of his father-in-law's god, *Tut-ankh-Aten* (Living-Image-of-Aten). For a while he sought to maintain the Aten-worship, living, as his father-in-law had done, in Akhet-Aten (Horizon-of-Aten), the beautiful city which Akh-en-Aten had built for his capitol when he had broken away from all the associations of the past, including Thebes. But the priests of the old gods began to reassert their power, and Tut-ankh-Aten had not the strength to stand against them. He began to compromise, restoring the capitol to Thebes, and abandoning Akhet-Aten (which soon fell into ruin and is now known as Tell el Amarna), endeavoring meanwhile to carry on worship according to both systems. At last, however, he made complete surrender to the spirit and forces of conservatism, and in token changed his name to Tut-ankh-*Amen* (Living-Image-of-*Amen*). His reign was brief: he compromised; he yielded; he died; he was buried in a small, roughly finished tomb in the Valley of the Kings. Seeing that there was nothing worthy of remembrance, he was speedily forgotten. Even his widow, the daughter of Akh-en-Aten, immediately opened correspondence with the King of the Hittites regarding the possibility of her securing a Hittite prince for her second husband. Such was Tut-ankh-Amen, the man who, after the lapse of over three thousand years, has become famous, and whose name has been made familiar during the past six months throughout the modern newspaper-reading world, thanks to the energy and skill of the American and British correspondents who enthusiastically reported to the interested public the wonderful success which had finally rewarded the faithful and painstaking labors of Lord Carnarvon and Howard Carter.

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The find, so far, has not increased our knowledge of history—all the writing found in the tomb being the name and titles of Tut-ankh-Amen with charms and texts for the repose of his soul. There remains the possibility that inscriptions may be found when the inner chamber is explored. The certain benefits, however, that may

(Continued on page 91)

THE FURNISHINGS OF TUT-ANKH-AMEN'S TOMB

(Above)—Tut-ankh-Amen's chariot wheels. These Egyptians are carrying out a pair of chariot wheels, found on the floor of the tomb where they were placed thirty-three hundred years ago.

(Right)—"When the slightest jar shatters treasure ages old." . . . The picture shows natives employed by Lord Carnarvon carrying from the tomb of Tut-ankh-Amen a light wooden chair, with a seat of rushes. Note the care with which they transport the ancient bit of furniture.

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PROBLEMS FOR GOOD CITIZENS[1]

By Clara Frances Chassell

For a clearer understanding of this article, the reader is referred to "The Good Citizenship Twins, A Tale of Citizenship Charts and Tests," in the October number of THE CHURCH SCHOOL

IN order that the readers of THE CHURCH SCHOOL may be more fully acquainted with the test of ability to weigh foreseen social consequences referred to in the article entitled, *The Good Citizenship Twins*, the problems presented in the test, together with the sample story and synopses of the remaining stories, are given in the following pages. As already explained, the complete test includes a number of stories, each of which raises one or more problems of conduct requiring decision. These are the problems presented in this article. In the test itself, following each problem, the consequences of the proposed course of action are given; and the one taking the test is asked to put himself in the place of the person in the story who is facing the problem in question, and to make his decision as to the right thing to do in the light of these consequences.

In this article, also, are reported the votes on the problems when the test was given in the spring of 1922 to eighty-six pupils in the three sixth grades of the Horace Mann School; in connection with each problem the number of pupils voting, and the per cent voting YES and NO, respectively, are indicated.

Two test periods were used. The total time for testing, including the giving of the instructions, was approximately seventy-five minutes.

The number of pupils present for the first test period was eighty-three; and for the second, sixty-six, of whom three had not been present for the first period. The large number of absences in the second period was due to an epidemic.

The test was also given in February of this year to some twenty pupils in the Junior Department of the Methodist Episcopal Sunday School, Madison, New Jersey. Four out of the seven stories were utilized, the test being given during one Sunday morning session. In this instance, a slight variation in procedure was followed, the examiner reading the stories aloud to the children, who then proceeded to mark the consequences and the decision.

The Silver Pencil

Betty was strolling along the street in front of the school one afternoon at dismissal time when she suddenly noticed a silver pencil lying on the sidewalk. She picked it up in delight and looked anxiously to see whether there was any mark of identification on it. What good luck! She found none, and so with a perfectly clear conscience she felt that she could keep it for her very own. She lived in a more or less ecstatic state the rest of the day, for things seldom "came her way," and a silver pencil was to her a symbol of the luxury she had missed all her life. She meant to take the pencil to school on the next day, but overslept, and in her fear that she would receive another black mark and the censure of the teacher, forgot for the moment even the pencil.

Strangely enough, it had never occurred to her that the pencil might belong to some one in the school. Imagine her disappointment that morning, then, when at assembly time the announcement was made that one of the children in another grade had lost a silver pencil on the afternoon of the preceding day, probably near the schoolhouse, and that he was especially anxious to regain it, since it was a gift which he greatly prized.

So much her own did the pencil seem that Betty was actually indignant that any one else would think of claiming it. She felt almost as though the other child wanted to steal it when he suggested that it be returned to him. Then the thought came, Why return it? She had found it fairly enough. Then didn't it belong to her? —And yet it had been the other child's first. She debated the question for a week before deciding what to do, taking the pencil out of its secret hiding place each night after she reached home, and caressing it lovingly.

Problem

If you had been in Betty's place, do you think that it would have been right to keep the pencil?

Possible Consequences

Mark with a plus sign (+) all the consequences that seem to you desirable, and with a minus sign (—) all those that seem to you undesirable.

The other child would miss the pencil very much.
You could prepare neater home work with this pencil than with an ordinary one.
You probably would never be found out.
You would be keeping something which really belonged to some one else.
You would greatly enjoy using the pencil.
You would have something that you really wanted for once in your life.
You would not dare to take the pencil to school for a long time.
You would save money by not having to buy so many new pencils.
Your conscience would be sure to trouble you.
Your pleasure in using the pencil would be lessened by your thinking about the other child's disappointment.

Decision

Underline YES if the consequences marked plus seem to you the more important, and NO if those marked minus seem to you the more important.

(Number Voting, 83; Per Cent Voting YES, 19; Per Cent Voting NO, 81)

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1. The Famine Fund

Synopsis

Mildred is the champion swimmer in the Brighton High School and chairman of the committee on arrangements for a swimming meet with Bellevue Academy, which had defeated the Brighton girls the preceding year. Under Mildred's direction elaborate preparations for the meet are under way, including the purchasing of new pennants and the providing of a banquet for the visitors. About two weeks before the meet is to take place Mildred sees a strongly appealing poster for the Russian Famine Fund, and is deeply impressed by the necessity for immediate relief. The plan of organizing a drive to raise money for the famine fund and the possibility of throwing her own energies into it in spite of the imminence of the swimming meet, occur to her. She also thinks of contributing the money which she was planning to spend for a new dress, and of persuading the girls to economize in the arrangements for the meet by giving up the new pennants and substituting a simple supper for the banquet, in order to realize money for the fund. She even hopes to enlist the local business men and perhaps the rival school in the raising of money. Another enterprise in the school and the approach of semester examinations make a later campaign altogether impracticable. Hence, in spite of the risk of losing the meet, Mildred urges the launching of an immediate drive and offers to assume the chief responsibility.

Problem 1

If you had been in Mildred's place, do you think that you should have proposed the drive for Russian relief?

(Number Voting, 63; Per Cent Voting YES, 95; Per Cent Voting NO, 5)

Problem 2

If you had been in the Brighton girls' place, do you think that you should have cut down the expenses of the swimming meet in the ways Mildred suggested?

(Number Voting, 64; Per Cent YES, 92; Per Cent NO, 8)

2. After the Debate

Synopsis

Arthur, a high-school freshman, has recently participated in a debate on the prohibition of smoking in the local high school. Partly as a result of his study for the debate as a member of the affirmative team, and partly on account of serious illness in his home, supposedly induced by the use of tobacco, he has become thoroughly convinced that smoking is harmful to the growing boy. The prevalence of smoking in a neighboring cantonment adds to the acuteness of the problem in the community.

His first real temptation to indulge in smoking comes quite unexpectedly on a hike with a group of the rougher high-school boys. They are fully aware of his convictions on the subject and taunt him accordingly, as they urge him to accept a cigarette, and promise not to tell on him if he will only be a good sport.

Problem

If you had been in Arthur's place, do you think that you would have been justified in smoking on this particular occasion?

(Number Voting, 83; Per Cent Voting YES, 18; Per Cent Voting NO, 82)

3. On Their Honor

Synopsis

An honor system has recently been inaugurated in the Westfall High School. The rules were drawn up by the students themselves and committed them to report any violation.

Louise, a senior, who was obliged to work hard for her living, will probably fail to graduate unless she does well in the final examinations. If successful, she will be able to secure a better position. Owing to her mother's illness she has very little opportunity to study for the examination in French, which is her weakest subject, French verbs giving her great difficulty. She has been accustomed to cheat more or less during her high-school course, as have the majority of the pupils. During the examination an opportunity comes to copy the principal parts of several of the necessary verbs from Margaret's paper. The latter sees what she is doing, but permits her to continue.

Alice, Margaret's chum and a staunch advocate of the honor system, observes what is going on. She guesses the reason that has caused Margaret to overlook the offense, for both girls know the struggle Louise is having to complete her work satisfactorily. She finally reminds Louise that they are under the honor system. Nevertheless, Louise continues to copy.

Problem 1

If you had been in Louise's place, do you think that you would have been justified in cheating in the examination?

(Number Voting, 81; Per Cent YES, 27; Per Cent NO, 73)

Problem 2

If you had been in Margaret's place, do you think that it would have been right to let Louise copy from your paper?

Number Voting, 81; Per Cent YES, 27; Per Cent NO, 73)

Problem 3

If you had been in Alice's place, do you think that you should have reported the violation of the honor system to the committee?

(Number Voting, 81; Per Cent YES, 68; Per Cent NO, 32)

4. Booklearning Under Difficulties

Synopsis

Earl, the son of a well-to-do farmer who is unsympathetic with his son's desire to secure an education, has recently moved to town. He enters school in the eighth grade, where he finds the work exceedingly difficult, for his previous opportunities for study have been meager. At the close of the school year he is conditioned in two subjects and fails in a third. In order to enter high school in the fall he will be obliged to spend the summer in hard study.

The opportunity for further schooling is one he has longed for, partly because he desires to become a business man. His mother also wishes him to continue his education. After a week's vacation he undertakes the necessary study under the direction of the high-school

principal. A month's hard application results in excellent progress in the two easier subjects. Arithmetic, however, is proving impossible, and he realizes that a thorough review of the entire subject must be undertaken.

Just at this time Earl is unexpectedly given the opportunity to take a friend's place as delivery boy for a local grocery store, with the probability of rapid advancement. This work seems to be in accord with his plans for the future, and moreover, his father urges him to give up further schooling and accept the offer.

Problem

If you had been in Earl's place, do you think that you should have given up your studies to go to work?

(Number Voting, 75; Per Cent YES, 24; Per Cent NO, 76)

5. Two Brothers

Synopsis

James, a high-school boy of seventeen, and his brother William, four years older, a student in a neighboring college, are the only two sons in a devout Quaker family. Religious convictions have never been James' chief concern, and he has been ashamed of the attitude toward war taken by his family, and feels a certain responsibility to right them in the eyes of the community. He is carried away by the wave of enthusiasm which sweeps the country shortly after America declares war and, without a word to any member of his family, accompanies two of his classmates to a naval recruiting office, intending to volunteer. There he suddenly remembers that he is not yet eighteen years of age, and will have to tell a falsehood to be accepted. He has been brought up to tell the truth under all circumstances. But never before has he been in a position in which a falsehood on his part would be considered patriotic. He is eighteen to all intents and purposes anyway, and will be a slacker if he hesitates now.

William, on the other hand, believes thoroughly in the position on war taken by the Quakers, and is a pacifist on intellectual and humanitarian grounds as well. He, too, wants to do his part in the war, however, and promptly volunteers for the Friends' Reconstruction Unit. Before his papers have been passed upon he is drafted. He realizes that even if he is granted exemption on religious grounds it will be impossible for him to avoid all participation in the war, and also that he will be under the protection of a warring country and benefit by the sacrifice of those who do go to war. Some other man who will have to go in his place may even lose his life. Then, too, he is living in a democracy, which entails a certain obligation to help carry out the will of the majority. If he seeks exemption people will doubt his patriotism, even though he is planning to engage in relief work which at times might be fully as dangerous as actual fighting. Moreover, perhaps it is selfish to leave all the destructive part of war to others. On the other side of the question is the obligation, even though he may be misunderstood, to protest against war, and his duty to his parents, who will be broken-hearted if he goes to war.

While William is trying to make his decision a letter comes from his brother, telling of his attempt to enlist and his rejection on account of his age. James says that he feels it his duty to enlist as soon as he is old enough, and asks William for advice.

Although deeply shocked, William realizes the importance of tolerance and of sympathy with his brother. Moreover, he feels that James would have been less likely to desire to enlist if it had not been for his own attitude. On the other hand, how could others, particularly the local draft board, understand the viewpoint of a person who thinks it is wrong to go to war, and yet encourages his own brother to do so?

Problem 1

If you had been in James' place, do you think that you ought to have told the truth about your age?

(Number Voting, 64; Per Cent YES, 83; NO, 17)

Problem 2

If you had been in William's place, do you think you should have asked for exemption?

(Number Voting, 59; Per Cent YES, 49; NO, 51)

Problem 3

If you had been in William's place, do you think you should have encouraged James to enlist?

(Number Voting, 53; Per Cent YES, 60; NO, 40)

6. The Girls' Club Play

Synopsis

Marian is the leading character in a play which is to be given by the girls' club of the high school, in order to raise money for continuing the support of a French orphan. The enthusiasm for the play itself and for the cause as well has waned, and on the Friday preceding the Monday on which the play is to be given, costumes are yet to be made and stage settings finished, and a house-to-house canvass has to be undertaken for the purpose of selling tickets. Owing to the unsatisfactory nature of previous rehearsals, the success of the play is dependent on the final dress rehearsal on Saturday night. In fact, the teacher is counting on Marian's unfailing faithfulness and enthusiasm to make the giving of the play on the following Monday night a possibility, and has taken special pains to set the rehearsal at a time convenient to her.

On Friday afternoon Marian very unexpectedly receives an invitation from a friend whose father is Congressman from that district, to accompany them on an auto trip to the state capital, where the inauguration of the governor is to take place on the following day, and to spend the week-end with them and take in the festivities. Up to this time Marian has made only one visit to the city, and is delighted with this opportunity. But train connections are very inconvenient, and her friends cannot leave the city until Monday afternoon. Hence Marian will be unable to return until too late to do her share in the immense amount of work still to be done, or to help in the sale of tickets. Moreover, she will have to miss the dress rehearsal for the play, when her absence would endanger the success of the whole enterprise.

Problem

If you had been in Marian's place, do you think that it would have been right to accept your friend's invitation?

(Number Voting, 64; Per cent YES, 17; NO, 83)

Note: For further information regarding the test address Mrs. Ella B. Chassell, who assisted in writing the stories, 50 Morningside Drive, New York City.

A JUNIOR PROGRAM OF WORSHIP[1]

By Edna Crandall

The author has herself used these programs with good results with a Junior-Intermediate group, in a church building the space arrangement of which did not permit the separation of these groups for the opening service of worship

Theme for the Month
GRATITUDE

First Sunday: Recognition of God as Creator and Giver, to whom our gratitude is due.
Second Sunday: Gratitude for the faith of our fathers which procured for us a land where God may be worshiped in freedom and in truth.
Third Sunday: Sharing our gifts with others (Missionary).
Fourth Sunday: Gratitude for God's love and care (Thanksgiving).

First Sunday

Theme: Recognition of God as Creator and Giver, to whom our gratitude is due.

Piano Prelude

Call to Worship:

O come, let us worship and bow down;
Let us kneel before the Lord our Maker.
For he is our God,
And we are the people of his pasture, and the sheep of his hand.

Response (Sung)

Worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore him, the Lord is his name. Amen.
—*Worship and Song,* Pilgrim Press.

Hymn: *O Worship the King.*

Scripture: Psalm 145. I will extol thee, my God, O King.

Prayer:

O Lord God, Father of mercies, the Fountain of comfort and blessing, who fillest heaven with thy glory, and earth with thy goodness; we offer thee most earnest and humble thanks for the gifts of nature, and of grace, the support of every moment, and the comforts of every day. We beseech thee to fill our hearts with thy praise, that our thankfulness to thee may be as great as our needs, and that thy grace may so strengthen our purposes that our lives may be a thankoffering to thee, unto whom we ascribe all honor and glory. Amen.
—From *A Manual for Training in Worship,* by Hugh Hartshorne. Permission of the publishers. Copyright, 1915, by Charles Scribner's Sons.

Prayer Response: (Tune *Lambeth*)

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod:
Lord, teach us how to pray! Amen.
—*Methodist Hymnal*—James Montgomery.

Offertory Service:

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9: 7 (King James).

(Offertory—Music)

Response:

Of thine own we offer,
Of thy gifts we give,
Unto thee O Father,
In whose life all live. Amen.
—*Worship and Song.*

Hymn: *The Heavens Declare Thy Glory.*

Recessional

Second Sunday

Theme: Gratitude for the faith of our fathers

Piano Prelude

Call to Worship:

Blessed is the nation whose God is the Lord.
Let thy loving-kindness, O Lord, be upon us, according as we have hoped in thee.
—Psalm 33: 12, 22.

Hymn: *God of Our Fathers, Whose Almighty Hand.*

Psalm 100: Make a joyful noise unto the Lord, all ye lands.

Story of the Pilgrim Fathers (By Superintendent or a pupil)

Prayer:

Our Father and our fathers' God, create within us unselfish hearts, and help us to remember the ideals left to us by the faith and faithfulness of the patriots of the past. We cherish our heritage in gratitude. Help us to see that, since no man liveth unto himself, none of us can be free by himself, but must achieve his liberty with others. Direct us in achieving together the full liberty of brotherhood. Enlarge our interest in the common good. May we accord the same freedom to others that we crave for ourselves, and grow into the freedom of just relationships which includes all others. Amen.—*Worship and Song.* Permission of the Pilgrim Press.

Prayer Hymn:

O God, beneath thy guiding hand
Our exiled fathers crossed the sea;
And, when they trod the wintry strand,
With prayer and psalm they worshiped thee.

Thou heard'st, well-pleased, the song, the prayer;
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

And here thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more. Amen.
—*Worship and Song,* Leonard Bacon.

[1] Copyright, 1923, by Edna Crandall.

Offertory Service

Every good gift and every perfect gift is from above, coming down from the Father. Freely ye have received, freely give.

(Offertory—Music)

Response:

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned,
Ours is the faith, the will, the thought,
The rest, O God, is in thy hand. Amen.

—Hugh Hartshorne in *Book of Worship*—Copyright, 1915, by Charles Scribner's Sons. Used by permission.

Hymn: *Faith of Our Fathers.*

Recessional

Third Sunday

Theme: Sharing our gifts with others (Missionary)

Piano Prelude

Opening Sentences: The great Commission.

Supt.: And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

All: Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.—Matthew 28: 18-20.

Hymn: *We've a Story to Tell to the Nations.*

Psalm 96: *O sing unto the Lord a new song.*

Prayer for Missions: (St. Augustine)

O Lord, who, though thou wast rich, yet for our sake didst become poor, and hast promised in thy gospel that whatsoever is done unto the least of thy brethren, thou wilt receive as done unto thee; give us grace, we humbly beseech thee, to be ever willing and ready to minister, as thou enablest us, to the necessities of our fellow creatures, and to extend the blessings of thy kingdom over all the world, to thy praise and glory, who art God over all, blessed forever. Amen.

—*Service and Prayers for Church and Home*—Bishop Wilbur P. Thirkield. Copyright, 1918.

Prayer Response: (Sung) (*St. Edmund*)

Not for myself alone
May my prayer be;
Lift thou thy world, O Christ,
Closer to thee:
Cleanse from its guilt and wrong,
Teach it salvation's song,
Till earth, as heaven, fulfill
God's holy will. Amen.

—*Hymnal for American Youth,* Lucy Larcom.

Offertory Service:

Impersonation—"Conscience." (Girl in white robe who receives the offering.) "Is it nothing to you." From *Making Missions Real*—Stowell.

(Offertory—Music)

Response:

All things come of thee, O Lord:
And of thine own have we given thee. Amen.

(See Music in October service)

Hymn: *Fling Out the Banner, Let It Float.*

Recessional

Fourth Sunday

Theme: Gratitude for God's love and care (Thanksgiving)

Piano Prelude

Call to Worship:

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us. —Psalm 67: 3, 6.

Doxology:

Hymn: *We Plough the Fields and Scatter.*

Psalm 103: Bless the Lord, O my soul.

Story of the First Thanksgiving—"Squanto." (By Superintendent or pupil.)

Prayer:

Almighty God, our heavenly Father, from whom cometh every good and perfect gift, we call to remembrance thy loving-kindness and thy tender mercies which have been ever of old, and with grateful hearts we lift up to thee the voice of our Thanksgiving. For the life thou hast given us and the world in which we live, we praise thee O God. For the order and constancy of nature, for the beauty and bounty of the world, we praise thee O God. For all the comforts and gladness of life, for our homes and all our home blessings, for our friends and all the pure pleasures of social intercourse, for the love, sympathy and goodwill of men, we praise thee O God. For the gift of thy son Jesus Christ and all the helps and hopes which are ours as his disciples; for the presence and inspiration of thy Holy Spirit and for all the ministers of thy truth and grace, we praise thee O God.

And now, O Lord, having praised thee with our lips, grant that we may also praise thee in consecrated and faithful lives; through Jesus Christ our Lord. Amen.

—From *A Book of Prayers,* published by the Cong. Comm. on Evangelism and Devotional Life.

Prayer Hymn:

My God, I thank thee, who hast made the earth so bright,
So full of splendor and of joy, beauty and light;
So many glorious things are here, noble and right.

I thank thee, too, that thou hast made joy to abound;
So many gentle thoughts and deeds circling us round,
That in the darkest spot of earth some love is found.
Amen.

Offertory Service:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(Offertory—Music)

Response:

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first fruits give. Amen.

—*Methodist Hymnal.*

Hymn: *Come, Ye Thankful People, Come.*

Recessional

WHEN THE PRINCE COMETH

A Christmas Play—by Martha Race

TIME: Christmas Eve, in days of old.

Place: A kingdom at war for many years with a neighboring kingdom, and suffering much from inward revolt and unrest.

Scene: The king's highway, near the chapel to which the people of the castle and of the village go to attend vespers.

Persons in the Play

A Fagot-gatherer
A Soldier of the King's Guard
A Traveler
A Woman and Child
A Villager
A Herdsman
A Serving Maid
A Page
A Trumpeter
The King
The Queen
The Chief Councillor
Two Ladies-in-waiting
Train-bearers to the King and Queen
Four Lantern-bearers
Carolers, as many as desired

Costumes: After those of the English medieval period, simplified.

Setting: The stage suggests a crossroad. An outward curving wall crosses the stage, and back of it are trees and shrubbery of varying heights. A little to the left of the center, beside the wall, is a guidepost, its weatherbeaten arms roughly suggestive of a cross; at its foot are stones. The right arm is marked, "To the King's Chapel." It may be possible to use the entire front of the auditorium, if the stage proper is small, allowing the figures approaching from right-front and left-front to be seen through clusters of shrubbery. Four entrances are needed.

The Fagot-gatherer, an old woman, enters from right-rear, and peering cautiously about, gathers and adds to her bundle a number of fagots. She seems pleased at the number she finds, nodding her head and talking to herself. When she finds a long fagot she breaks it. She crosses the stage, and re-crosses to right; pauses, stoops. The Traveler enters from left-front, stands before the guidepost and reads aloud:

Traveler: "To the Castle." "To the King's Chapel." (*Turns; sees woman.*) Good-morrow, dame!

F.-gatherer: Good-morrow, fair sir! (*Curtseys low.*)

Traveler: I know not which way I should take.

F.-gatherer: Gladly would I help thee, sir. (*Points right-front.*) That road leadeth to the castle, where dwelleth the king; that one (*points left-rear*) to the chapel. Thou knowest the way thy feet have already traveled (*points left-front*), which is from the world without.

Traveler: Thou and the guidepost are alike—ye say naught of that well-traveled road (*points right-rear*).

F.-gatherer: It is by far the best known, sir, but thou wouldst not want to take it. It is the road over which the soldiers march to the war.

Traveler: And over which they return?

F.-gatherer: Many do not return, it grieveth me to say. With sad hearts we watch them go. With sadder hearts we watch the empty road. My husband went . . . and, later, my sons . . . but they never came back. The young prince went. . . .

Traveler (*Gently*): And did not return?

F.-gatherer: And did not return? The queen still watcheth the empty road.

Traveler: I thought, as I came, that the king of so fair a domain must indeed be a happy ruler.

F.-gatherer: Nay, sir, 'twould take a keen scent and sharp eyes to find happiness in this land! There be sad hearts in the fields, in the villages, and, even as I said, in the castle itself!

Traveler: Ay, ermine serves but to conceal, never to heal, the wounds of grief.

F.-gatherer: And sir, they say (*looks fearfully about*) that there is treachery in the land; that there are plots against the king, and that the people in the villages are about to rise against the soldiery, who themselves need but a leader

to revolt, because of the injustice done by the king's officers. We be—so tired—of war, sir!

Traveler: Well may ye be. (*Looks about thoughtfully.*) So fair a land as this . . . wounded from without, and from within! (*Pause.*) How fareth it with thee, dame?

F.-gatherer: I fare hard, at times, sir. But last night's wind was good to me, as thou seest, and sent me many dry fagots for my Christmas fire. Some other day, perchance, the soldiers will break in my poor door to find my old body, stiff and cold . . . but not tomorrow . . . not Christmas day! This eve I'll creep into a corner, warm and dark, in yonder chapel, where I'll listen to the beautiful Christmas music and see the fine lords and ladies from the castle. Tomorrow, I'll sit by my little fire, and eat my crust, and remember it all. Will not that be a fine Christmas for me, sir?

Traveler: So—it seemeth—there is one heart in this land that harboreth gratitude! My way leadeth not to the castle . . . yet. I take the road the soldiers took, but not to war. I will see thee again, dame.

F.-gatherer: May a Christmas blessing follow thee, sir! (*Curtseys low.*)

The Traveler goes off, right-rear, dropping from the folds of his cloak a rolled manuscript. When he disappears, the old woman turns and discovers the scroll, picks it up, unrolls, and seems struck with admiration.

F.-gatherer: Ah, what a fine, fair writing! Would that I knew the meaning of the little pictures, and the beautiful words. The kind traveler must have lost it. . . . I'll hasten, and restore it to him. (*She hobbles a few steps; stops; turns.*) Old feet travel slowly. And this hath the look of a treasured thing. . . . He said he would return, and if he does . . . (*Looks uncertainly about, tries one or more places for the scroll, then thrusts it into a broken part of the guidepost, at the side*) he will find it here! (*She returns to her fagot-gathering, stooping, her face toward left-front.*)

A soldier enters, from the right-front, and when he sees her quickens his pace.

Soldier: (*Angrily*): What do you here, on the king's highway? It is no place for such as you, and full well do you know it! The king cometh soon, on his way to the chapel, and his eyes must not behold such a sight as thou art. Be off!

F.-gatherer: And would the king and his fair lady begrudge a poor old woman, whose husband and sons died in their service, a fagot or two to keep her warm on Christmas day?

Soldier: Find thy fagots elsewhere! Their majesties must not see thee . . . that is the thing . . . have you not wit sufficient to know it? They must behold naught that remindeth them of want or unhappiness. Mine is the task of clearing the highway, and that will I do. A plague upon thee! Be off with you!

She stumbles off, the soldier prodding her with the tip of his spear, left-front. The soldier strides back and forth across the stage, and goes off, left-rear. From the left-front comes a woman with a child in her arms. She walks as though very weary, with bowed head. She is almost completely covered with a dark blue drapery, which is caught under the chin, revealing only her face; and the child is hidden within its wrapping of dull, dark brown. As the woman passes the guidepost, her strength fails. She falters, turns, and sinks upon the stones, her head thrown back and resting against the post. She remains at this point until time for her exit, maintaining a relaxed position, without seeming to heed the others.

A herdsman and a villager enter, from left-front, arguing and gesticulating roughly as they come. They halt at left of stage.

Villager: It is as I tell thee. We poor people of the villages are driven by the soldiers as thou dost drive thy cattle, and—forsooth—we must e'en give from our poor living to keep them in comfort!

Herdsman: Much good it doeth them—when they go to the war and do not return!

Villager: But some remain, to carry out the selfish plans of the king's councillors, and spy upon the villagers, and levy upon those who can at best eke out a bare living. We grow poorer and poorer with each year that passes, and our tax groweth greater and greater.

Herdsman: Even we herdsmen of the plains must give our dole of cattle each year. Our only escape is in owning nothing to give up.

Villager: If thou wert not a witless one, thou couldst see another way!

Herdsman (*Stares stupidly a moment*): Another way—what way?

Villager: A revolt! We tax-burdened might rise, overthrow the law, banish the king!

Herdsman: Banish the king? Who, then, would rule?

Villager: All would rule! There would be no law—no soldiers—no king!

Herdsman: That would mean bloodshed aplenty—I care not for it! Is there no other way?

Villager: None other—except a miracle.

Herdsman: Let us hasten, then, to the chapel yonder, and pray for a miracle.

Villager: We dare not go until the king and his court have passed. And they go not in until the carolers have come. We will wait here. (*At left, front.*)

A weeping serving maid comes, from right-front. As she nears the center of stage, the villager calls to her, and she looks up.

Villager: Ho, there, maiden! Tears on Christmas Eve? Our hearts are heavy enough, I trow, but we have not yet given way to tears. And thou art from the castle, too!

Maid: Yea, and rather would I beg by the roadside than dwell in the castle, at the beck and call of the haughty ladies there!

Herdsman: Alack, and are they not good to thee?

Maid: Only when it suiteth them to be. I must take whate'er hard tasks and bitter words come my way. (*Weeps.*) E'en now, I am but barely recovered from the cruelty of the chief lady-in-waiting because, forsooth, I dropped from my trembling fingers the scarf I was presenting. She hath all but shaken the breath from my body . . .

Villager (*Turns to Herdsman*): This is but another piece of the same cloth we are weaving, friend. The day will come when all those proud councillors and ladies, aye, even the king and queen. . . .

Maid: But it is for the sake of their majesties that I remain and endure. The palace is already a place of sadness—what else couldst thou bring upon their majesties? The king paceth the long galleries like an animal caged, longing for news and dreading to hear it when it cometh. The queen sitteth within her room, her tears dropping slowly upon the mementoes of the lost prince which she holdeth in her lap; she thinks of naught else. But the people of the castle will soon come to the chapel, and I would fain hear the carolers . . .

Villager: Why not stand with us, then? (*She joins the group.*)

Unnoticed, the Fagot-gatherer creeps in behind the others. A page enters from right-front, walking slowly, with downcast head.

Villager: Yon is another merry heart from the castle! (*To the page.*) How now, young sir, dost thou come to add to our Christmas cheer?

Page: How can I give cheer, when I feel none?

Villager: And yet thou art clothed in fine raiment, and dwellest in the king's castle!

Page: Fain would I be a villager also, or even a herdsman, rather than serve in the castle. The chief councillor sendeth me unceasingly (*The soldier enters and stands behind page, unseen by him*) hither and yon, and back again, bearing letters and secret messages, for what purpose I wot not. And when I am weary and footsore in his service, he rewardeth me with stinging blows and words that sting more than blows.

Soldier (*As he speaks, the page turns quickly*): Dost thou go in that direction with the messages of the chief councillor? (*Points to right-rear. Page does not answer.*) Art thou tongueless—or worse? Answer a plain question, or. . . . (*Advances point of spear.*)

Page: Thou wilt not dare to touch me! But I have no reason for not replying. I go that way! (*Points, left-front.*)

Soldier (*Thoughtfully*): Ah, then it must be true! The messages go not to our army, but to the world without, where another enemy hath joined forces with our life-long foe, and together they will crush this kingdom like a grain of wheat between the millstones. I heard this, and it must be true that the councillor plotteth against the king!

Page: Against our gracious king—I cannot believe that!

Villager: Believe it or not, the time will come when . . .

Soldier: Hold thy foolish tongue, knave! Little do you know about it, and little doth it concern thee!

Villager (*Steps forward, belligerently*): It concerneth me full as much as it concerneth thee, and some day thou shalt be taught how much I know, and then . . .

A trumpet sounds, off, right-front.

Soldier: It is well for thee, knave, that the king approacheth! Stand back, obstruct not the highway!

The group huddles together at left. The soldier holds his spear as a bar. The trumpeter crosses the stage, and stands beside the left-rear entrance, facing audience. Two lantern-bearers cross the stage and take positions at extreme left. Two more lantern-bearers follow and take positions at extreme right of stage.

Trumpeter (*Blows*): Make way for their majesties, the king and the queen!

The king, the queen, the chief councillor, two ladies-in-waiting, and the train bearers enter, from right-front. They halt right of center stage. Soldier at attention.

Queen: Is not this a good point from which to hear the carolers?

King: Methinks it is. Let us pause.

The queen, glancing at the other group, and then about the stage, sees the woman in center. She directs the king's attention to the woman.

King: Whom have we here, by the wayside?

Councillor: I know not, your majesty. (*To soldier, angrily.*) Wast not commanded to clear the highway? What meaneth this oversight?

Soldier: My lord, I did not see her until his majesty spoke.

Councillor (*With scorn*): Didst not see her? Then thine eyes must have been closed with indifference, or thy wits muddled with drink, while thy body went about the king's service! Thy punishment will be fit.

Queen: Stay, be not too severe. It is Christmas Eve. I would speak to the woman. (*She advances and looks down upon the woman, whose eyes are closed.*) Methinks she is asleep, or hath fainted. She *is* asleep, I hesitate to disturb her.

The queen observes the manuscript and motions to the page, who removes it and presents it to the queen, kneeling as he does so. Meanwhile the king is speaking:

King. It seemeth a good thing to give to the poor at this holy season. Let all follow our example in bestowing alms to ease this woman's need.

He produces and opens his purse, or pouch; the others do likewise, their eyes upon him, all awaiting his further action. The queen passes the manuscript to the councillor.

Queen: Wilt thou see what this containeth?

Councillor (*Reads*): "When the Prince cometh . . ."

The king starts and unconsciously closes his purse; the others do likewise, but consciously and with indications of relief. The king advances to the councillor.

King: What art thou reading?

Councillor: A manuscript, sire, which her majesty found. (*Shows it.*)

Queen: It is a marvelous piece of work, the most beautifully illumined script mine eyes have ever beheld, and its portent must be great, indeed. Fain would I hear it read.

King (*To Councillor*): Continue.

Councillor (*Reading*): "When the Prince cometh, there shall be peace in all hearts, and in all lands."

All (*Exchanging looks of wonder*): When the Prince cometh?

Queen: And what Prince cometh to visit us?

King: I have no word of such visit. Truly, a most inopportune time . . .

Queen (*Quickly*): Not if he bringeth peace!

Councillor: Doubtless some powerful prince, hearing of our straits and of the justice of our cause, desireth to bring his army of archers and swordsmen and spearmen to enlist in thy behalf, and bring . . .

King: Peace to all lands!

Queen: And to all hearts!

First lady: Peace . . .

Second lady: Who knoweth its meaning?

King: Right joyously will he be welcomed if he bring security to our kingdom.

Councillor: And relief to our treasure-houses!

Queen: And an end to the cruel war which hath taken our sons!

Soldier: And deliverance to our army! Our firesides, and our children . . .

Maid and Page: And kindness in the hearts of those we serve!

Villager, Herdsman and Fagot-gatherer: And lift from us the oppressor's hand! (*Pause.*)

Queen: Hark, the carolers come!

The carolers come, singing a quaint, traditional carol, finishing it on stage. The queen speaks aside to the chief councillor.

Councillor: Her majesty is graciously pleased to commend thy singing, and asks for another song.

The carolers sing again, then go off, left-rear, repeating last carol. "The First Noel," "I Saw Three Ships A-Sailing," and "There Came Three Kings," are among the good old carols that might be used here.

8 And all the souls on earth shall sing,
On Christmas day, on Christmas day;
And all the souls on earth shall sing,
On Christmas day in the morning.

9 Then let us all rejoice amain,
On Christmas day, on Christmas day;
Then let us all rejoice amain,
On Christmas day in the morning.

Trumpeter (*Blows*): Make way for their majesties, the king and the queen!

The trumpeter goes off, left-rear, followed by the royal party, then the lantern-bearers, the common people being forced back by the soldier, and falling upon their knees. Then they rise and follow the soldier, the Fagot-gatherer last. As she comes near the woman she pauses and looks down upon her. Then she selects with great care a fagot from her bundle and lays it at the woman's feet, and goes out, to the chapel. The soldier returns.

Soldier: Thou hast not gone? Waken, waken, and be on thy way before the king returns.

The woman rouses, and looks up at him, but does not speak.

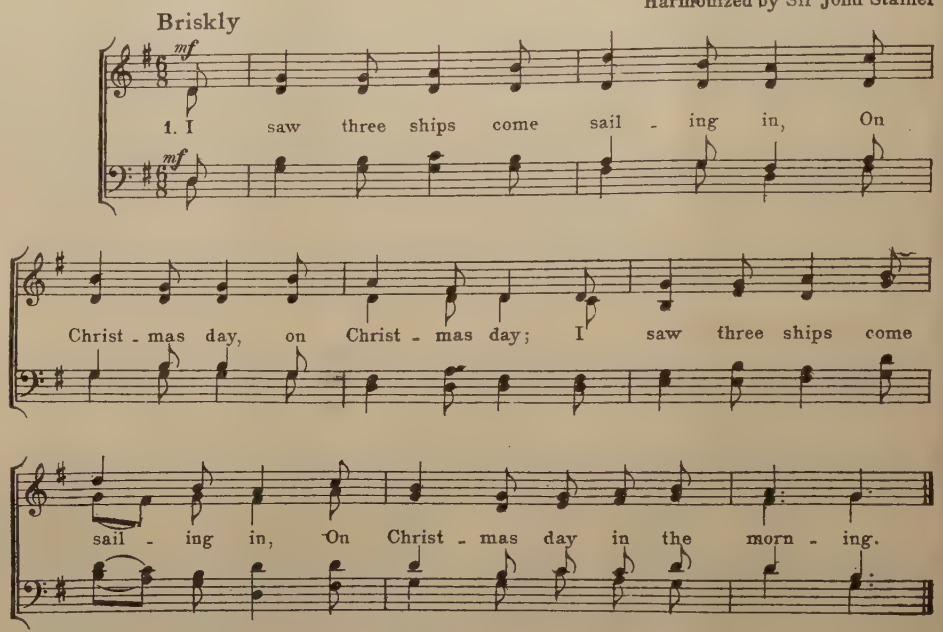
Soldier: Hasten! The king hath word of the coming of a great Prince, and we prepare to receive him. What if the Prince were to come at this moment, and find thee upon the highway? 'Twould be most unseemly. Hasten, I command thee!

He starts to touch her with the point of his spear, but stays his hand. The woman gathers up the fagot and slowly rises, as if to go to the chapel.

Soldier: Nay, nay! Not that way! Go in *that* direction, and be more quickly hidden. If the Prince but bring the peace he promiseth, that road will be used less than of yore . . . if he doth not, then thy child may yet tread it as a soldier!

The woman looks back at him, clasping her child more closely. Goes off right-rear. From the chapel comes the music and reading of the service. By using only the upper keyboard, without pedals, the organ-

Traditional
Harmonized by Sir John Stainer


Briskly
mf
1. I saw three ships come sail - ing in, On
Christ - mas day, on Christ - mas day; I saw three ships come
sail - ing in, On Christ - mas day in the morn - ing.

From *Ten Traditional Carols*, published by Oliver Ditson Company, Boston. Used by permission.

2 And what was in those ships all three,
On Christmas day, on Christmas day?
And what was in those ships all three,
On Christmas day in the morning?

3 The Virgin Mary and Christ were there,
On Christmas day, on Christmas day;
The Virgin Mary and Christ were there,
On Christmas day in the morning.

4 Pray, whither sailed those ships all three,
On Christmas day, on Christmas day;
Pray, whither sailed those ships all three,
On Christmas day in the morning?

5 O they sailed into Bethlehem,
On Christmas day, on Christmas day;
O they sailed into Bethlehem,
On Christmas day in the morning.

6 And all the bells on earth shall ring,
On Christmas day, on Christmas day;
And all the bells on earth shall ring,
On Christmas day in the morning.

7 And all the Angels in Heaven shall sing,
On Christmas day, on Christmas day;
And all the Angels in Heaven shall sing,
On Christmas day in the morning.

ist may provide a short processional with very quaint effect that does not seem out of keeping. Then a voice is heard giving the Christmas story in Luke. Then a response, "Let all the people praise thee, O God, Let all the people praise thee." Men's voices sing the first, second and fifth verses of "O Come, O Come, Emmanuel." (Veni Emmanuel, in Episcopal Hymnal.) Then a short recessional. A pause. The trumpeter is heard.

O come, O come, Emmanuel,
And ransom captive Israel;
That mourns in lowly exile here,
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, thou dayspring, come and cheer
Our spirits by thine advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, O come, thou Lord of might!
Who to thy tribes on Sinai's height,
In ancient times didst give the law,
In cloud, and majesty, and awe.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

Tune—*Veni Emmanuel*, or *Dalliba*

The Traveler returns, from right-rear, just before the service ends, and passes back and forth across the stage, searching for his manuscript. When the group returns to the stage he is standing at right of center-front.

Trumpeter: Make way for their majesties, the king and the queen!

The trumpeter enters and takes his position at extreme right. Two lantern-bearers follow and take positions at right. Two more enter and stand at left. Then the royal party enter. The common people come in one at a time, forming a group at left. The Fagot-gatherer works her way to the rear of the group and very near the center of the stage. As the king enters and confronts the traveler, he turns inquiringly to the Chief Councillor, who advances to meet the traveler.

Councillor: Greeting, traveler! From whence comest thou, and upon what mission?

Traveler: I come from a far country, and upon a peaceful mission. I seek a manuscript which perchance I dropped as I passed this way near sunset. I bespeak your forbearance, and that of thy gracious sovereigns, for intruding as they pass upon the highway.

King (To councillor): It might be well to ask if he knoweth the contents of the manuscript for which he inquireth.

Councillor: Of a truth. (*To the Traveler.*) What sayeth this writing? Art acquainted with it?

Traveler: Verily, for every word is in my heart as well as upon the page. It beginneth in this wise: "When the Prince cometh (*significant glances are exchanged*) there shall be peace in all hearts, and in all lands." And, my lord, it is a most fair and lovely sample of the skill of the scribes who labored long and patiently to embellish the words with colors rivalling the jewels in thy king's choicest diadem.

King: Then thou art from the Prince—in his train, perhaps?

Traveler (*Bowing very low*): I am his herald.

Councillor: When shall we expect his Highness, the Prince? (*Returns the manuscript.*)

Traveler: When thou hast made ready for him!

Councillor: What power hath he?

Traveler: All power in heaven and on earth.

King: How is he named?

Traveler: That will I tell thee when thou seest him, O king!

Queen: Our coffers are nearly empty, because of the long wars that have beset us and we are illy prepared to entertain so illustrious a guest.

Traveler: He cometh to those who need him most. Dost thou need him?

King: If he bring the peace he promiseth. Doth he keep that promise?

Traveler: Didst thou not read what is here written?

Councillor: Yea. I read, "When the Prince cometh, there shall be peace in all hearts and in all lands."

Traveler: No more?

Councillor: No more than that.

Traveler: There is an under page.

King: We would hear it, Traveler.

Traveler (*Reads*): "When the Prince cometh, there shall be peace in all hearts and in all lands that receiveth him and do as he saith. He maketh wars to cease, for he that loveth the Prince cannot hate his neighbor; he who trusteth the Prince cannot distrust his fellowman, he who seeks forgiveness from the Prince must perforce deal in all charitableness and magnanimity with him who giveth offense. (*This arouses the king to greater show of interest.*) The selfish grieving that blindeth the eye to the need of others (*the queen looks quickly at the reader*), the mind that plotteth and schemeth for position and political power (*the councillor makes a gesture of protest*), the petty authority that taketh mean advantage of those lower in the scale of society (*the soldier draws a long breath, and looks away*), the smoldering resentment that leadeth to hate and revolt against all law, whether just or unjust (*the common people shift uneasily, and exchange glances*), all these are forces that corrode and kill. They must be cast from the heart, that peace may come."

King: But doth not the Prince bring his fighting men to help me overcome mine enemy?

Traveler: He cometh not at the head of an army with banners, but he helpeth thee to conquer thine enemy, that dwelleth in thine own heart!

King: Thou sayest things that sound strange to me, Sir Traveler!

Traveler: O king, what wilt thou say to this: In all thy domain I have found but one heart grateful for its mercies, and seeking not to wrest from another some power or possession! That heart is in the poverty-stricken, age-crippled body of thy humblest subject, barred from the sight of those passing upon thy highway. (*He gestures impressively toward the Fagotgatherer, who is now in plain view, but who shrinks aside. The others stare at her*). Every step from thy throne to the humblest door in thy kingdom holdeth envy, unrest, and selfishness, plottings, revolt, and bitter complaining. Thy throne itself is threatened, sire!

King: Well do I know it! (*Pause, while he considers this.*) And from all these heavy burdens I may have deliverance?

Traveler: Is it not promised? The tyranny that extendeth like a chain throughout the length of thy land may be broken—but each breaketh his own link.

King: How may each do that?

Traveler: Through the power of the Prince. But the change must begin in each heart. It cometh not from without, and the Prince cometh not to an unwilling heart.

King: Then, I might try his words. I shall visit in friendly guise each village in my kingdom, and hear the needs of my subjects. Then I shall send a message of truce to my foe—But, stay, perchance he may not receive my messenger except with death; or, his word once given, he may not keep it!

Traveler: Thus speaketh distrust and suspicion. Peace dwelleth not in such company. Canst thou not make known the Prince to thine enemy, and share with him thy blessing? Strife faileth between two who follow the Prince sincerely and humbly.

During the pause that follows, all seem to be considering deeply the words of the Traveler. The woman with the child comes quietly in, and passes behind the others to stand very near the center, at the rear. The people look at her, the Traveler watches the people. The woman turns to leave the stage.

Traveler: Wilt thou have thy soldiers drive her from thy kingdom?

Queen: Nay, she shall stay!

Villager: We can make room for her in the village.

King: There is room in the castle! (*To the queen.*) She may dwell there?

Queen: Yea, and *her* son may be sheltered in the room of *our* son!

Traveler: Do none make objection? Is it the will of all that she be given a home in the kingdom—she and her child?

All: Yea, it is! (*The woman remains in the center, close to the post.*)

Traveler: Ye have chosen well. Hark ye, gracious king, and all ye, his subjects! Thine ears shall be opened for a time, that ye may hear the sound that cometh from the strife of the world, because the Prince hath not yet been given his full dominion.

The lights are very dim. The roll of a drum is heard, then a bugle and tramping feet. Then the drum is made to imitate the sound of cannon.

Traveler: What thou hearest is conflict—nation against nation—man against man, evil against good!

Cannon are louder. Then a chime of bells is heard. The Traveler speaks immediately after the first note of the chimes.

Traveler: And breaking in is the sound that betokens the conquering power of the Prince!

Cannon and chimes alternate, then sound together as if contesting for supremacy. Then the cannon diminish, and the chimes sound alone. If it is possible to have an air played upon the chimes, the music for one verse of "Adeste Fideles" is effective here; if not, the chords may diminish and cease.

Traveler: Now, let thine eyes be opened, likewise, that ye may see the coming of the Prince!

Concealed lights are thrown upon the

woman with the child, who has in the darkness allowed her dark drapery to fall from her, revealing the robe of the Madonna, with the child in white wrappings. A faint nimbus behind her head may be evolved by careful placing of a small light-bulb in the shrubbery or on the post, unless a spotlight has to be used. The lantern-bearers extinguish their lanterns. If a dimmer is used, and the figure is revealed gradually, the effect is better.

Queen: (*Cries out*): We have been blind! The Prince was with us, and we beheld him not!

All Others (*In a hushed tone*): The Mother and Child!

Traveler: His name shall be called Wonderful, Councillor, Mighty God, Everlasting Father—Prince of Peace!

A solo may be used here, the subsequent action beginning soon after the voice is heard behind the scenes. Or, after an impressive pause, the Fagot-gatherer and the King both start forward, meeting in the center. The King gives way, and with a gracious gesture waves the woman to the central position. The Fagot-gatherer kneels before the Madonna and places the bundle of fagots at her feet. The King and the Queen advance together, and kneel at either side of the old woman, the King placing his crown beside the bundle of fagots. Then, one by one, the others join the kneeling group. They remain kneeling during the solo. Curtain.

The lights about the Madonna fade out and she disappears, if there is no curtain to close upon the tableau, and dim lights are thrown upon the group. All rise, and follow the Traveler from the stage, seemingly drawn by the voice of the soloist (as it goes into the distance), to which they are listening intently. Chimes may accompany this voice.

SUGGESTIONS FOR STAGING

Since date and location are not definitely indicated, historical accuracy in setting and costumes need not be the aim of the producer. In the original production the costumes and accessories were suggestive of early days in England.

The Stage

Considerable space is needed for the effective grouping of the twenty-four or more actors. It would be better to make a temporary extension of a small stage rather than have a huddled effect. A stage on two levels, with the royal party on the upper level and the common people on the lower one, would be good. Where there are but two entrances, two more may be improvised by massing evergreens at right and left, upon the auditorium floor level and arranging a means of easy ascent to the stage. Actors using these entrances would take their places during the musical prelude, while the auditorium is darkened. The desired contrast between the Woman with the Child and the splendor of the royal procession is emphasized by bringing both into view before they reach the center stage.

The Setting

The simplest realistic setting is given by the use of a plain blue background before which, in irregular, natural grouping, are small trees and shrubs of various sizes. In front of these, a low stone wall, perhaps curved. A more elaborate setting may be attained by showing a portion of a Gothic chapel having a stained glass window through which the light shines during the service, all stonework imitated by crayon markings upon builder's paper covering light framework. An effective imitation of stained glass is made by painting the design with transparent color upon wrapping paper and oiling or paraffining the whole, adding opaque black lines where leaded lines would show in real stained glass.

The guidepost is of weather-beaten wood, with fading lettering, "To the Castle." "To the King's Chapel." It is tall, its cross-arms above the head of the Traveler as he stands before it. At the foot there are stones, real or imitated, so arranged that the Woman may sit comfortably. A few lights—they need not be strong—on the back, near the top, will show it in silhouette and emphasize its resemblance to a cross, in the latter part of the play. A loop of wire brought from the back serves as holder for the manuscript, which appears to be placed in a slit or broken bit of the post.

There is nothing upon the stage except the guidepost and stones, and, when the play begins, the fagots.

Lighting

In addition to the lights needed for the stage, there will be a light within the chapel window if that is shown. A concealed light or lights to reveal the Madonna will be placed after careful experiment. A strong light within a deep reflector that hides it from the audience may be so placed upon a tree branch that it will shine directly above her head, or a trifle in front, and also reveal the kneeling group. The light upon the Madonna, and the small lights on the back of the guidepost, are controlled by a rheostat, that they may come on very gradually. Any electrician should be able to improvise a dimmer that will perform this small service.

Properties

Fagots. Of various sizes and shapes; some rather large branches.

Manuscript. Two large sheets of yellowish paper, rolled. The lettering is done with bright crayons or water colors, touched with gold and silver, in imitation of illumined letters. The words "Prince" and "Peace" are particularly brilliant and large. Note the words upon the two pages, as indicated in the text. Two-inch-wide blue ribbons are attached to the second page and extend about eighteen inches below the bottom edge, being caught together about twelve inches below by a large seal bearing the Greek circle and cross design in silver.

Staff. A tall slender staff for the Traveler is of dark wood and has on its tip the same design as that used on the seal of the manuscript, cut from bright tin, or made of silvered cardboard, and inserted in a slit in the wood.

Staff. A rough, knobby stick for the villager.

Spear. A long, gilded spear for the soldier.

Trumpet. With banner bearing a heraldic device, in the king's colors.

Lanterns. There are four of these. Where it is possible to obtain the use of picturesque lanterns of metal and glass, it is far better to do so, but where this is impossible, lanterns may be made by a tinsmith, or improvised from large tins. Cut from the tin successive rows of large circles or diamonds that almost touch, then cover the whole with stout paper that has been painted with transparent color, shaded from deep red at the bottom to bright yellow at the top, irregularly, and then oiled or paraffined. The lanterns are attached to poles that will permit their carriage above the heads of the actors. Slow-burning candles of the type used by plumbers may be placed in tall, thick glasses that are held erect in the center by crossed wires that encircle the glasses and are attached to sides of the lanterns, which method practically eliminates danger.

Costumes

Since so many of the cast are in the king's service, it is well to choose the color scheme for their livery before deciding upon the other colors. Originally, these were buff and maroon, with coat-of-arms worked out in gold on brown. Soft, warm, rich colors for the royal party—such as purple, hunter's green, mulberry, deep crimson, mahogany, plum, apricot, wine color and old-gold—for the royal party, and duller, more neutral shades for the common people, are suggested. For the Traveler, a straight tunic and full cape, both falling to his feet, of king's blue, with the cross and circle design in silver upon the breast of the tunic. Long, tight sleeves of black, and a close-fitting cap of black. Sandals, black, with silver lacings. The Woman with the Child is covered entirely, except her face, by a huge square of dull, dark blue, thrown over her head and caught under her chin, with slits cut for the arms. Beneath this she wears a robe of white with long veil and wimple of light blue. A shaped roll of cloth in her arms suggests the Child. It is covered, first, with soft white, and then with rough, dull, dark brown draperies.

For the Fagot-gatherer, a pointed hood and long cape are appropriate. The carolers may not need special costumes if provided with voluminous wraps, hoods and capes, and if the skirts of the women are long and full, and the trousers of the men are wrapped with strips of cloth, beginning over the instep and extending to a point above the knee.

It may be possible to select types of headgear covering the head and neck, eliminating the necessity of hiring or buying wigs, although bobbed wigs for the page, the trumpeter, train-bearers and lantern-bearers would be quite desirable.

Music

Prelude: Music appropriate to the occasion and perhaps to the period of the play.

Carols. Only old, traditional carols, such as those mentioned in the text.

Hymn. O Come, O Come, Emmanuel. This is in the *Episcopal Hymnal.*

Processional. There may be a short processional while all are in the chapel, although it is not strictly necessary. A quaint effect is produced by the use of the upper keyboard without pedals.

A solo or well known instrumental number, as the Madonna stands revealed.

For the cannon and chime effect; a drum and a set of bronze pipes are best. Where the pipes are not available, one of the published arrangements of piano-chime music may be used. In a small auditorium, perhaps a phonograph record could be heard if the cannon effect is more modulated. Careful rehearsal is needed, with the Traveler, that voice and instruments may be heard at proper times. The crescendo effect of the drum must seem to give way, gradually, to the crescendo of the chimes. Any indecision at the wrong moment will spoil the effect. It might be possible to use a xylophone with chime effect if other means of imitating the chimes are not practicable.

The bugle call indicated is merely a ringing call to arms, and is not a modern army call.

A SCHOOL OF THE CHRISTIAN LIFE

FESTIVALS

A Seventh Article Giving a Brief Account and Interpretation of Certain Phases of the Work of the Union School of Religion

By Hugh Hartshorne

THE School regards as one of its duties the interpretation of the seasonal festivals. Children, like adults, enjoy breaks in the routine of life. Special days stand out in their memories and are looked forward to with eagerness. These days are therefore unusual opportunities for the educator. Thanksgiving, Christmas, Easter and the coming of spring, all may make their contributions to the religious development of the children if properly used.

Thanksgiving Festival

At Thanksgiving the choir sings special music, and the service of worship is centered on the meaning of the day. Many of the classes help in providing a happy Thanksgiving for neighbors who otherwise might have no means of celebration nor, it may be, any apparent cause for gratitude. This provision is made usually in the form of a Thanksgiving dinner, but always under the direction of the local branch of the Charity Organization Society. And with it all, the children are helped to feel the need for fundamental changes in our city life by which these occasions for giving may be removed. Mingled with the joy of being able to help in such cases there must always be something of shame and resentment that it should be necessary. Thanksgiving must be interpreted, indeed, not as complacent satisfaction at the good things "we" possess in contrast with the destitution of the less fortunate, but rather as an occasion for rejoicing that God has provided enough for all his children, if they will but go shares, and of gratitude that so many do share, and that friendship has been so richly given to us who so little deserve it.

Christmas Festival

The Christmas Festival has two services, one on the Friday and one on the Sunday before Christmas. The Sunday service is a Christmas program, with special music by the choir, the younger children and the organ. This also is an interpretative service, giving meaning to the Christmas celebrations in terms of the Christian hope for the world. A typical order of service is shown in the insert.

No class sessions are held on this day, and the service, lasting about forty minutes, is over in time for those who wish to do so to go down town to church.

On Friday evening a short Christmas program is held in the Chapel. The purpose here is to create an atmosphere of quiet joy in the Christmas season. Usually an imaginative story or old Christmas tale is told, of the "once upon a time" type. The traditional Christmas carols are sung by choir and school and the organ selections are chosen with the spirit of the occasion in mind. A typical Friday night service is shown in the insert.

"Peace"

A Service Planned and Conducted by the Students of the Union School of Religion

PROCESSIONAL HYMN, *Fling Out the Banner*
CALL TO WORSHIP, Leader
BEARING OF GIFTS, Beginners, First, Second and Third Grades
Song, "For the Beauty of the Earth"
Prayer of Dedication
Dear Father in heaven, help us to be kind to one another, and if somebody does some one else wrong help us to help him to do right. Help us to be loyal to our friends and always to remember to do all we can for the children all over the world. Amen.
CHOIR SENTENCE, "The Lord is in his holy temple, Let all the earth keep silence before him."
PRAYER OF LOYALTY, by the School
RESPONSIVE PSALM, *His Mercy Endureth For Ever*, First Year High School Boys
SONG BY THE CHOIR, *Coming Spring, Gatty*
A PRAYER, First Year High School Girls
SCRIPTURE, Micah 2: 1-5, Matt. 5: 43-48
Fourth Year High School Boys
HYMN, *Tell the News to All the Nations*
"BUILDING A HOUSE OF PEACE," Eighth Grade Girls
"A PLAYGROUND DISPUTE," Third Year High School Girls
A PRAYER OF PEACE, Second Year High School Girls
BENEDICTION, Leader
RECESSIONAL HYMN, *We've a Story to Tell to the Nations*

After the service in the chapel, the children, followed by their parents and friends, walk through the corridors to the big room shrouded in darkness, where the Christmas tree is known to be standing in the corner, loaded with its unseen tinsel and toys. When all have quietly entered the hall, the colored lights on the tree are suddenly flashed on, revealing the festoons and sparkling white snow crystals. Then a spot-light shines full on the tree so that every detail stands out against the darkness, and finally the room itself is lighted up. On one occasion, before the room was lighted, carols were sung by the choir, each one illustrated by the stereopticon which threw appropriate pictures of the shepherds, the nativity and the wise-men on the screen while the children sang. One year, while the room was still completely darkened except for the lights on the tree, the choir, each member with a lighted candle in his hand, came in, singing a Christmas song. This was followed by a rollicking old fashioned carol, *Here's to Father Christmas*, and then everybody joined in *The First Noel*.

Parents and friends have come to the children's festival by invitation, and to these the young people now offer ice cream and cake. When the guests have been served, the children, beginning with the youngest, have their share (or more).

The tree of course has to be decorated. The pupils make a good many of the hangings themselves, and the young people decorate the tree. Electric bulbs brought from the homes add to the luster, and a star is always placed on the very top. Around the tree are piled gifts—not for the pupils, but brought by the pupils for other children, some of whom are being cared for by the local Day Nursery, and some of whom are members of families in which the classes are interested and which are objects of special solicitude at Christmas time. These gifts are not just castaway toys, but articles carefully selected by the pupils to meet the needs of the children. What is brought is brought with the recipient's, not the giver's, pleasure in view, and out of this experience of sharing another's happiness in the atmosphere of the Christmas mystery and romance, a new understanding of the secret of Christmas is born.

The pupils receive no gifts, not even candy. The gifts they bring are distributed by the boys on the following morning. Ice cream, of course, goes with any party. The real satisfaction, witnessed to by the difficulty in getting them to go home, comes from the Christmas atmosphere itself, which associates all its fine wonder and excitement, not with the meticulous calculation of possible profit, but with the spirit of thoughtful sharing and of wholesome and friendly hospitality.

Washington's and Lincoln's birthdays are

recognized by an appropriate patriotic service.

Easter is a more difficult occasion to interpret to children. But they can catch something of the moods of the older people and can be given some idea of the significance of the day for all Christians. The talk is planned with great care so as to exclude no child from its message. Each one must feel that Easter is not only a great Christian Festival of rejoicing and hope, but means something to him personally. The Choir, as on all important occasions, has special music, and the hymns are chosen because of their contribution to the day's mood and meaning. Classes are held as usual on this day.

The Spring Festival or Anniversary is a much more variable event. Sometimes it centers around the graduation exercises. Sometimes it finds its meaning in the preparation for the coming vacation. One year it was the culmination of the project of Building the House of Friendship, taking the form of a pageant which portrayed the year's work and interpreted it in terms of the single purpose that had bound together every phase of the School's life. In 1919, as an alternative to the scheme of a pageant, the pupils prepared a service of worship on the general theme on which the School had been working, Building the House of Peace. A committee of pupils met several times to plan the general program and to assign responsibilities. They were given entire charge of it, even to the leadership of the service, and produced the program shown in the insert, which turned out to be one of the most impressive ever experienced in the School.

The Festivals are thus made the basis of many minor projects for the classes and for the School as a whole. They afford an organizing objective and mark the passing of the year and the march of the seasons.

The School is careful that these special days shall not become occasions simply for the recitation of passages by pupils or classes for the entertainment of parents and friends. Nor are the festivals, concerts, nor parties given by the teachers for the entertainment of the pupils. It is the intention of the School not to add to the tasks of the children by having them commit to memory verses and poems for which they have no further use. Whatever preparation is done is almost invariably done in the regular course of the year's work. The Festival marks the culmination, the climax, of the season, and brings its efforts to a head. When the beginners sing a Christmas song, it is one that they have been using all the fall. The occasion does not create the song. It rather colors it with new meaning. So the Festivals contribute to the sense of unity and progress and achievement.

A Christmas Festival

FRIDAY EVENING, DECEMBER—

At Eight O'clock

ORGAN PROCESSIONAL, *March of the Magi Kings* - *Dubois*
HYMN, *While Shepherds Watched Their Flocks by Night*
THE LORD'S PRAYER (Amen by the Choir)
THE STORY OF THE FIRST CHRISTMAS, Luke II
CAROL, *There Came a Little Child,* The Choir - *Jackson*
A CHRISTMAS STORY
PRAYER (Amen by the Choir)
HYMN, *Holy Night! Peaceful Night!*
ORGAN RECESSIONAL, *Chorus of Pilgrims* - - *Wagner*
THE CHRISTMAS TREES

At the close of the exercises in the chapel, pupils and friends will gather in Room 207 for the singing of carols and an evening of good fellowship around the Christmas trees.*

*On this occasion instead of there being one big tree, each class brought and decorated a small tree.

SUNDAY MORNING, DECEMBER—

The Story of the First Christmas

PROCESSIONAL HYMN, *Joy to the World*
THE LORD'S PRAYER (Amen by the Choir)
RESPONSIVE PSALM, Psalm 98
THE DOXOLOGY
SCRIPTURE, Matthew 25:31-40
CAROL, *Children Before the Infant Jesus* The Choir *Brambach*
ORGAN SOLO, *Evening Star* - - - - - *Wagner*
HYMN, *While Shepherds Watched Their Flocks by Night*

The Meaning of Christmas

ANTHEM, *But the Lord is Mindful of His Own* The Choir - - - - - - - - - *Mendelssohn*
A CHRISTMAS STORY, *Do the Christmas Angels Still Sing?*
THE SCHOOL PRAYER, Amen by the Choir
CHOIR SENTENCE, *O Father, Hear Us*
SILENCE
HYMN, *It Came Upon the Midnight Clear*
PRAYER AND BENEDICTION (Seated)
RECESSIONAL HYMN, *We've a Story to Tell to the Nations*

DENOMINATIONAL NEWS FOR NOVEMBER

Methodist Episcopal Church

THE Curriculum Committee of the Board of Sunday Schools is engaged in the formulation of a statement of "Principles Underlying the Curriculum of Religious Education." A preliminary draft of these principles was completed at the June meeting of the committee. In this tentative statement the aim of the Curriculum is defined as, "The development in the pupil of a continuous, right response to the purpose of God, and fellowship with others in doing his will." A realization of this aim, it is pointed out, "will prepare the individual and groups of individuals (1) to realize in the present life, joy, peace and fellowship in communion with God, and (2) to serve most efficiently in the social relationships of life in such a way as to contribute to the continuous reconstruction of the prevailing social order into the kingdom of God."

It is the judgment of this committee that no statement of the Curriculum of Religious Education can be satisfactory which does not comprehend in its scope the entire religious educational process including instruction, training in worship, free expressional activities, directed service activities, as well as the development of those Christian motives of which these activities are the normal expression.

Of central importance in the statement is the following paragraph:

"The curriculum of religious education should be determined by the needs of the pupils as members of a progressively developing Christian society, rather than by any foregone conclusion as to the independent value of any of the elements of which the curriculum is composed. Religious education will, therefore, take its point of departure from the experience of the pupil. It will seek to guide and to enrich that experience in its moral and religious aspects with a view to the control of conduct and the continuous development of Christian personality. The curriculum of religious education will also take account of the fact that development in Christian life and character is a result of participation in actual Christian living. The school of religion is not alone a preparation for future Christian living; it is practice in Christian living."

It is the judgment of the committee that any adequate program of religious education for a given parish or community will require that the church school shall have both Sunday and week-day sessions with a unified and closely coordinated purpose and curriculum. In cooperation with a similar group of the Methodist Episcopal Church, South, this committee proposes to inaugurate a group of constructive experiments on the basis of which tentative outlines for a united Sunday and week-day program of religious instruction may be prepared.

The missionary interests of Methodist Sunday schools during the remainder of this calendar year will be centered largely in the specific missionary projects to which it is proposed that the Christmas offering in Methodist Sunday schools shall be devoted. All of these projects are concerned with the needs and interests of certain larger groups of neglected and unprivileged children in different parts of the world for whom the Methodist Episcopal Church has a definite responsibility. The total Christmas offering will be divided equally between home missionary projects and projects in the foreign field. A list of the specific enterprises appears in the regular Sunday-school publications of the denomination.

American Baptist Publication Society

Baptist Endeavor in Relating Sunday and Week-day Sessions of the Church School

Coordination. 1. We have settled very definitely on the general principle that all sessions of the church school should function under the advice and direction of a *Church* committee on religious education. Therefore, without specification, the sessions under consideration are in identical relation with this committee.

2. We are agreed that the religious education program must come to function departmentally rather than through independent and unrelated organizations. Thus, while any department may function through one or more organizations and sessions, that each department is but a cross section of the entire church department, that is, that the church department is the unit.

3. We are strongly of the belief that this coordination may be promoted through a system of complimentary records and credits.

Articulation. Our primary attention has been given to the articulation and correlating of courses of study being followed or which should be established so that the integration of these may result in a well rounded system of religious education, even though functioning through unrelated organizations. We have felt that this articulation and correlation would be the best process of coordinating and would result in more or less of elimination where that seemed desirable.

1. We are seeking to promote this articulation by encouraging the following: In the Sunday session, that major emphasis be given to instruction; in the week-day session, that major stress be placed on conduct reactions or character forming expressional activities. A worship program is provided for a third emphasis. This program to be used in an abbreviated form for the devotional portion of a Sunday or week-day school, department or as the entire program for a session of a young people's organization either on Sunday or during the week.

2. Further, we are endeavoring to develop a system of evaluation of work, credits for accomplishments and records of progress which shall lend themselves to the establishments of units in the religious-educational work. If this can be accomplished we expect material benefit in doing away with needless overlapping of organizations and in providing for the gaps that now exist.

Correlation. We are striving to lead to as great correlation, with a central theme of all material in the program of a session, as possible. We are recognizing that the Lesson Committee of the International Sunday School Council of Religious Education is producing a correlated system of courses for both Sunday and week-day schools. In order to conserve the many splendid things of the Sunday schools as an institution, in spite of its shortcomings, and to be better in line eventually to utilize the new lesson courses, we have prepared courses for the week-day school in which the material is definitely correlated with the material of the International Graded Courses. The one argument against this plan is that where the material for the week-day school has been presented on Sunday it will have lost its attractiveness. If the following is kept in mind, this difficulty disappears.

1. The Sunday session is instruction. The week-day majors in expression in conduct.

2. If the Sunday instruction has been well done it means the saving of valuable time in the week-day school. A concise review will refresh and fix facts and be sufficient for non-Sunday-school children. The class may then proceed to dramatize, illustrate, discuss, etc., from the conduct side.

3. This will make possible a longer period for the devotional training, the most neglected element in the round of religious education today.

4. This will give time for a far wider range of extra biblical material than will be possible or desirable in a Sunday session.

5. The non-satisfactory work of Sunday, resulting from either lack of time or untrained teachers, may be partially overcome.

6. The current Sunday-school lessons will receive benefit from the consideration of the theme, either preceding or following in the week-day school.

7. And after all is said, is there any probability that untried lesson writers in wholly new courses will be able to produce unrelated courses of better grade than the tried writers of our graded lessons?

Correlation of the worship program will be primarily in theme, rather than material, utilized. This makes possible its use in the Sunday or week-day session or for a separate session given wholly to this, as for example the devotional session of a Young People's Society of corresponding age.

Definition of Terms in Frequent Use

ARTICULATION: Properly relating units or members of a system.

INTEGRATION: The *process* of bringing units into system relations.

COORDINATION: Orderly arrangement of equals on some agreed basis; for instance, time, logical sequence, etc.

CORRELATION: *Process* of bringing into or showing relations of materials within a unit or of materials in different units of the same system.

United Brethren in Christ

Week-Day Schools and Missionary Instruction

AT the last annual meeting of the General Sunday School Board of the United Brethren in Christ the following recommendation was adopted: "That the work of week-day schools of religion and daily vacation Bible schools be carefully studied by our conference and local church leaders, and where possible be put into operation, maintaining high educational and spiritual standards under the direction of our General Sunday School Department."

A goodly number of our churches have been cooperating in these two phases of religious instruction and training. We are anxious to have a high grade of work done in the beginning. We urge community cooperation with other churches and the avoidance of duplication of the work done in the Sunday schools. As a church or denomination we are not writing courses of our own but are selecting the best that is being prepared by other denominations and individuals. We believe that the only way to keep good faith and secure and maintain the respect, sympathy and cooperation of the public-school authorities is to maintain a high standard. This also furnishes a strong appeal for the cooperation of laymen and parents and the willing and eager enlistment of the children. We have the conviction that if we make the week-day school worth while it will raise the ideals, standards and programs of our Sunday schools and will be a strong incentive for our workers to make better preparation for their task.

Our plan for Missionary Education is simple. It is one of cooperation with the general denominational missionary boards and societies. Instead of the Sunday schools following distinct courses outlined by the General Sunday School Department, a study is made, by the department, of the plans of these missionary societies and a suggestive, related program outlined for our Sunday-school leaders to follow.

In addition to the missionary lessons found in the Graded and Uniform Lessons, we ask that each school appoint a Missionary Superintendent and also a Missionary Committee when needed. That a short missionary program be prepared at least monthly for each school. These programs should fit into the programs as outlined by the general Boards. The Home Missionary Board has its period and the Foreign Missionary Board its period of education. The topics and textbooks that are recommended by these Boards are recommended to each school for use, and helpful graded material prepared by the Sunday School Department is published once a month in our Sunday-school periodicals, with a suggestive program for a one-room school.

It is urged that the builder of the monthly program observe the law of adaptation, that it be well prepared and brief. The plan provides for the offering on Missionary Day to be given for general benevolences. Classes and schools are asked to take missionary shares of fifty dollars each. Some schools are asked to provide the salary of either a home or a foreign missionary. The secret of success in this work lies largely in the careful selection of a faithful, well qualified Missionary Superintendent.

The Sunday School Department also urges all women's Bible classes to cooperate with the Women's Missionary Association of the denomination and the young women's classes to cooperate with the Otterbein Guild, which is the young women's department of the Women's Missionary Association.

The Sunday School Department issues a brief schedule for the church-school year, in which is given the monthly missionary topic and also directs the missionary superintendent to the general missionary boards for additional material.

We are anxious for the time when each church shall have a correlated, united program of instruction and giving in Christian Missions for all the children, all the young people and all the adults; when the work will be so graded that it will be educative and constructive in the building of an intelligent, generous missionary church for the future and thus fulfill the great commission of Jesus.

Disciples of Christ

THE Disciples of Christ, under the leadership of the Religious Education Department of the United Christian Missionary Society, held eleven Young People's Conferences during the past summer. These conferences are well distributed over the portion of the United States in which the work of the disciples is strongest. Eight of the eleven conferences were held in the Christian College centers. The average age of the conference delegate was between seventeen and eighteen years and the average amount of schooling was between a junior and senior in high school. With this type of young people it is obvious that there is a distinct advantage in holding these conferences in the college centers. Many of the college students enroll and to those we owe much for their demonstration of the college spirit, which is a real asset in giving an academic environment to a type of conference work in which we are seeking to hold up a thoroughgoing educational standard.

This year marks the third year of our standardized curriculum and several small classes amounting to forty in all received the new three years' conference diploma. In one conference fourteen received diplomas. These fourteen entered their first conference two years ago in which sixty-three were enrolled. Fourteen graduates out of an enrollment makes as high percentage as are graduated from our colleges. In our best conferences nearly fifty per cent of the pupils have advanced standing. We have discovered that this is a distinct advantage in the set-up and the conducting of a conference. We are increasingly depending upon our advanced students to promote the conference during the year and in one instance this last summer one conference was almost doubled in attendance over last year and the promotion was carried on almost wholly by the students of the past two years. It is interesting to note that the students exercised the greatest care in selecting delegates and in all their contacts with local churches made clear that it was leadership caliber only that was wanted. The high type of delegate secured among the new students who came into this conference this year was evidence of their efficiency as promoters.

The standardizing of our conference curriculum and the standardizing of the courses has produced a marked growth in the entire project. During the last year we have had a 33 1/3 per cent growth and calls are coming for conferences that we cannot fill. The past summer eleven hundred carefully selected young people were served by our conference program and every indication is that this number can be increased to any proportion that we may be able to provide faculty and conference facilities to care for.

Methodist Episcopal Church, South

A DEVELOPMENT of far-reaching significance for the cause of religious education and the educational idea of church work in general in the Methodist Episcopal Church, South, as well as for

the cause of cooperation between the general boards of the denomination in their educational work, was seen in the seventeen Pastors' Schools which were conducted last summer.

The conviction has been growing among the leaders of the church that the hope of the future lies in a ministry that has not only had training in college and university, but that is continually in training, born in the laboratory of the local church and its community and in schools of training conducted annually, in which practical courses of educational merit and standing are offered. This conviction began to take shape some years ago when the General Sunday School Board planned its leadership school at Lake Junaluska. Courses of educational standing requiring faithful study and conducted under careful supervision were offered. Certain of these courses have carried university credit this year. Although this school was planned primarily for lay workers in the church school, it was intended from the beginning to reach an increasing number of those pastors in the church who have a realization of the importance of religious education. Several courses were offered each year which appealed directly to such pastors and the attendance of these men was gratifying.

Another line of development leading to the Pastors' Schools was the summer schools or summer institutes which were held in the buildings of the several denominational colleges, and which were usually promoted by these colleges and the Annual Conference Boards for the preachers in the Conference. These meetings were primarily inspirational in nature and consisted of a series of public lectures by outstanding religious leaders in the nation. Sometimes lectures were offered on the courses for the undergraduates in the Annual Conferences.

In 1921, the General Board of Missions, through the Home Department, began to lay plans for taking over the supervision of the pastors' schools or institutes, and injected the idea of thoroughgoing classroom work of the Junaluska type into these schools. Two such schools were held that year. The success of this undertaking was such that plans for increasing the number were made and carried out by the Board of Missions in 1922, when five Pastors' Schools were held under its supervision.

In 1923, at the invitation of the Board of Missions, the General Sunday School Board, through the Director of Training Work, entered into active cooperation with the Home Department of the Board of Missions in plans for the promotion and support of these schools. According to this arrangement, one-fourth of the courses in the curriculum for each school were to be courses in the field of religious education which the General Sunday School Board could credit on its Standard Training Course. From two to four of these courses have been included in the curriculum of each of the Pastors' Schools which have been held this year. The average number of courses offered in these schools has been about ten.

This plan has met with a hearty response from the pastors themselves. The enrollment has been gratifying, the spirit excellent, the classroom work of good grade, and without exception, the pastors have voted for the continuance of the program for another year. The classes in the courses in religious education have had their full quota of the pastors enrolled. Frequently these have been the largest classes in the school. Pastors have come to realize that the courses in religious education are as important, and even more practical, than courses in theology.

Nearly all of these schools have been held in the buildings of the denominational colleges. Without exception the college administrations have been very favorable. The presidents and other officers of the colleges have not only aided in the promotion of the schools beforehand, but have given every assistance possible while the schools were in session. The use of the college grounds, buildings and other equipment has aided in the creation of a good school spirit and has been one of the large factors in the success of the schools.

This is being written while two of these schools are in session, and before reports from two others are in, but the total enrollment for actual class work is already more than 1,200 pastors in seventeen schools. Many others were in and out. More than 400 credits in the courses in religious education have been earned by pastors in these schools this year.

The Methodist Episcopal Church, South, has always given a large place to the pastor in the Sunday school. Giving him a greater appreciation for and a more definite knowledge of the whole problem of religious education in the local church, as has been the case in these Pastors' Schools, will mean the transformation of many of these local churches and the development of a wholesome sentiment in favor of a greater program of religious education for the whole denomination.

Dr. Norman E. Richardson, who delivered addresses in a number of these schools, and made a careful study of the situation, says in an article in the *Sunday School Magazine*: "Any great forward movement, in order to become permanently established, must filter through the minds of the preachers and must be interpreted by them to the people. These hard-working servants of the church deeply appreciate the opportunities for study and conference with their leaders afforded by the summer training schools. Their attitude of cordial hospitality to the enlarging program of the church is prophetic of a new day. It is the writer's opinion that the summer of 1923 marks a turning of the tide. The successful method of reaching the whole church has been discovered. Personal contact is the secret. The training school, next to the class meeting, is the most significant invention for increasing the efficiency of Methodism."

Another fine result of these schools is a demonstration of the ability and desire of two of the great boards of the church to cooperate in educational work. The finest harmony has prevailed in all the joint work of these two boards this year, and the results in the Pastors' Schools have demonstrated the wisdom of this cooperative action. If one is to judge by their indorsements, the pastors have been as greatly pleased with this phase of the undertaking as with the high-grade of instruction and the inspirational features of the schools themselves.

Reformed Church in the U. S.

THE Reformed Church in the United States has been emphasizing the work of training proper leadership in the local church. Because of the more comprehensive program of religious education that must be promoted in every church it is apparent that an intelligent and consecrated ministry is not sufficient for this task. All the workers in the various departments of a modern church must be leaders of vision, ability, and resourcefulness. It is for this reason that throughout the Reformed Church various forms of training are being provided for both prospective and active leaders. Three summer schools were conducted during the months of July and August; one primarily for ministers and two others for lay-workers. Dr. Luther A. Weigle gave a course on Religious Education in the local church at the summer school for ministers held at Lancaster, Pa. The courses for the lay-worker were all of a very high order, particularly at the summer school at Cedar Crest College, Allentown, Pa., which was in session for ten days. The other school was maintained at Bucknell University for a briefer period.

Plans are being formulated to conduct a number of training conferences in as many communities as possible during the fall and winter months for the purpose of stimulating a vital interest in training leaders for the work of the local church. The regular teacher-training work will be pushed more vigorously than ever before. Ministers are also urged to conduct an educational program at midweek services. A systematic study of biblical literature and missions, besides a course on child, adolescent and adult psychology, is recommended to take the place of the midweek prayer meetings where these can no longer be maintained. Thus by offering various kinds of training in every church it is hoped that the laity will be prepared to conduct a real educational program for boys and girls throughout the entire Reformed Church.

A PROGRAM OF CHRISTIAN LIVING

By Edward Sargent

OWING to limitations of space it was not possible to include in the October issue all of the articles bearing on the problem of correlation. A Program of Christian Living, The Correlated School of Religious Education, The Community Program of Social Hygiene, and The Proposed Program of the International Curriculum of Religious Education are presented herewith and should be read in connection with the articles published in the October number of THE CHURCH SCHOOL

EDUCATION is an unfolding of personality that results, not so much from what the child is told as from his activities born of interest.

It is a relatively easy matter to prepare programs at a central office in accordance with this principle. However, to make them of any value to the field itself means that they must not be too far ahead of the average teacher and that they must be what he may be able successfully to reach after and attain in the average church school.

The Department of Religious Education of the Episcopal Church is preparing a course of study for a period of five years. While it may be open to criticism, yet it does have definite aims and goals far in advance of some of the courses at present in vogue, and it is believed that these aims and goals are attainable by the average school. At the end of five years the Church stands pledged to a revision in the light of new discoveries and the perfecting of advanced methods. In this way consistent progress is hoped for.

The Aim

The Christian Nurture Series has two characteristic features:

1. It aims to supplement and interpret as well as parallel the work of the public school, grade by grade. It therefore adopts the public-school grade and department terminology. It also follows the public school in having the content and material suitable to the possibilities of the different periods of childhood's growth and unfolding.

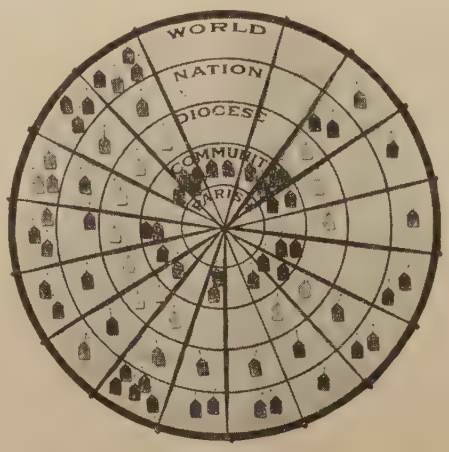
2. It recognizes that the informational and memory content are not the main idea of the Series. These are but two-fifths of a fivefold program, involving in addition activity in Worship, Church Loyalty, and Christian Service.

The Nurture Series may, therefore, be described as an attempt to present to the children a program of Christian living. It has been prepared by active workers in the church school who are trying to answer two important questions:

What shall we teach children about the Christian religion?

How shall we train children in the Church's life?

The Nurture Series assumes that childhood is "incurably religious" and that religion is the consciousness of our relationship to God. It involves at least five personal experiences satisfying the soul that is ever athirst for God:



The five Fields of Service

1. We hear and tell the best stories and records of the men who knew God. (*Information*)
2. We fix in our memory for ready use and permanent possession vivid words and beautiful phrases which tend to establish attitudes and prejudice us to certain lines of action. (*Memory*)
3. We talk to, commune with, and receive strength from the highest Person we know. (*Devotional Life*)
4. We join loyally in the fellowship of those of like belief for accomplishing great tasks. (*Church Loyalty*)
5. We make the world better and richer by creative work and service, manifesting the power of Christ in our community. (*Christian Service*)

For the unfolding of personal character controlled by Christian habits and ideals, we find these five experiences requisite. The loss of any one of them would mar the final result.

The building up of Christian character is the great aim of Christian Nurture. The material for each grade's work has its distinctive contribution to this end. It demands, therefore, these five necessary elements which, like the strands of a cable, are woven into one unified aim for that grade. The application of these five elements results in a program which provides for the child's activity along the following lines: I. Information, II. Memory Work, III. Devotional Life, IV. Church Loyalty, V. Christian Service.

One or another of these elements may be dominant in the work of a particular grade or a particular lesson, and therefore the order may be different owing to the nature of the work of that grade or special lesson.

There is no thought of dividing the growing child into a series of separate and unrelated departments. The development of his life includes all these activities. If we speak of our consciousness as including thinking, feeling, and willing, we are not thereby separating its action into departments. The same unity lies behind these five elements of the one aim in Christian Nurture. We distinguish them merely to focus attention upon the fundamental interests upon which religion is built. In their satisfaction lies the possibility of realizing the true nurture of the human spirit.

The Course in Detail

It is to be used in the following order as the child progresses in his church and public-school life:

Kindergarten. Two years before entering school.

A. The Fatherhood of God.
B. Our Father's Gifts.

The aim of these courses is to reveal the love of the heavenly Father through simple stories and experiences, and to lead the child to respond to this love in acts of obedience, kindness, and helpfulness in his own social life.

I. Trust in God (Creed).
II. Obedience to God (Commandments).
III. God With Man (Pilgrimages).
IV. God's Great Family.

These courses aim to develop in the child a sense of trustfulness towards God, the Giver of all good things, and a sincere desire, therefore, to obey his holy laws. Course Number I incorporates the Creed. Course Number II gives the spirit of the Commandments, and illustrates the "Duties" of the Catechism. By trust and obedience the covenanted relationships is maintained between man and God by the Life of the Church. The life and beauty of the church are first revealed to the child by the pilgrimages to the church building and by simple stories of worship, Course Number III.

The earlier grades do not attempt the memorization of much of the actual wording of the Catechism. Instead they build an understanding of the principal ideas and phrases in it. Memorization comes in Grade IV and Catechism truth in action is displayed by stories of child life in the mission field.

Thus the primary grades conclude with the natural appeal that the message of God's love must be sent to all God's children.

Grammar (or Intermediate):

V. The Christian Year.
VI. Church Worship and Membership.

In these years, when the child is using his eyes and his body is active, these grades help him to understand what his eyes see. They also help him to participate in the church's worship until he is made to realize the meaning of his membership by Baptism.

Junior High:

VII. The Life of Our Lord.
VIII. The Long Life of the Church.
IX. Winning the World for Christ.

This period of instruction is the heart of the series. Now the pupil is ready to appreciate the life of the Saviour, the preservation of that life through the ages by persecution, sacraments, preaching, architecture, and other great movements, until the life reaches the pupils' own diocese and town and parish church. The period concludes with the study that shows how the life must be given to the world if a complete Christian life is to be lived.

Senior High:

X. Bible in Outline.
XI. The Creed and Christian Convictions.
XII. The Christian and the Community.

During the high-school age our object is to help boys and girls interpret, organize, and relate the truths involved in their previous church training, in order that they may appreciate their heritage of Christian thought, vindicate their Christian convictions, and give themselves to serve the kingdom of God.

To this end the grades provide first a bird's-eye view of that record of the world's spiritual progress found in the Bible, Course Number X; next a survey of Christian belief, Course Number XI; and finally a vision of how Christian principles should set right the faults of community living, Course Number XII.

If a child receives the instruction of any three successive years of the series he will be introduced to the fundamentals of the Christian life: the Life of Our Lord, the Life of the Church, Sacraments, Daily Bible Reading, and Prayer.

Program of Activities

While the *Christian Nurture Series* is built around a grade by grade content of informational material, it anticipates and provides for projects in the five fields of service, namely, the (a) Parish, (b) Community, (c) Diocese (or State), (d) Nation, (e) World.

The Five Fields of Service

Each school has its chart of the five fields of service (as seen on preceding page) displayed in the schoolroom. Whenever a project has been completed, it is recorded in the proper circle. This stimulates endeavor in each of the fields of broad comprehensive living, to which both as child and man the pupil is related and in which he is called to manifest Christ.

Week-day Extension

The breadth of this program demands more time for its proper completion—more time to live its ideals; therefore, since the best time is school time, the program anticipates and prepares for a week-day extension, an additional session of the church school during the business hours of the public school. It is not a new thing but the same church school that touches the life of the child and initiates its program on Sunday.

Teacher Training

Recognizing that in the last analysis the church school, or any school, is no whit more efficient than are its teachers, the department has made an earnest effort to put them in touch with modern educational principles and methods by preparing a series of Teacher Training units. These are used in Diocesan and Parochial Normal schools, held throughout the year and are also stressed at the session of the Summer Schools. Some of the titles of these units will suggest the ground covered.

Unit 6, Church School Ideals.
Unit 31, Church School Administration.
Unit 4, How to Teach the Old Testament.
Unit 3, How to Teach the Life of Christ.
Unit 7, How to Train the Devotional Life.

This series makes clear to the teacher that his work is not merely that of drilling the class in facts, but rather that of leading a few fellow-Churchmen, younger than himself, into a richer and fuller life.

The Correlated School of Religious Education

By W. A. Squires

THE rise of the week-day church school has intensified the need for some plan of correlation whereby the educational work of the individual church may be brought into some sort of unity. The situation was bad enough when the Sunday school, the expressional organizations and the missionary organizations were carrying on work within the same church with no definite division of labor, but when a week-day church school with a program at least as extensive as that of the Sunday school is added to the list, the situation becomes so confusing that even people untrained in pedagogy begin to detect the cause of the confusion.

The Presbyterian Church is meeting this emergency by organizing Correlated Schools of Religious Education, or Three-Hour-a-Week Church Schools as they are sometimes called. Under this plan the work of the Sunday school, the week-day church school, and the Christian Endeavor Societies is unified. There is one course of study which is provided in a series of bound textbooks known as *The Westminster Textbooks of Religious Education.* These books are for the use of pupils in all grades beyond the Primary Department, and each chapter of the books used in these higher departments is divided into three sections. There is a section for the week-day church school, and the material is selected with a view to making this session of the church school largely informational. There is a section for the Sunday school, and the material for this session of the church school is selected with a view to making it largely a devotional service with large opportunities for training in worship. The third section contains materials for an expressional meeting in which the topics for discussion and the activities are directly related to the week-day and the Sunday lessons.

The number of churches adopting this plan is growing rapidly and some definite results of high value have been attained. The unified plan makes for educational efficiency since it eliminates overlapping and makes the program a unity. The division of labor among the different sessions of the church school secures better work on the part of each agency. Churches under the plan are able to reach practically all of their Sunday-school pupils with week-day instruction correlated with the Sunday-school lesson and with a program of expressional work which enables their pupils to carry over into life and conduct the truths they have been taught. The Board has prepared literature giving full details of the Three-Hour-a-Week plan and the results thus far attained. This material is for free distribution and may be obtained from the office of the Board at the Witherspoon Building in Philadelphia.

THE COMMUNITY PROGRAM OF SOCIAL HYGIENE

An Experiment in Coordination

By Thomas W. Galloway

IT is desired to present herein certain community experiments of the American Social Hygiene Association, as an illustration of coordinating the work of various community agencies about a group of problems in which they are all interested, howbeit from somewhat different points of view.

What Social Hygiene Means

So much of the spirit of this particular effort at cooperation depends upon the character of the problems involved that we shall need first to examine the nature and scope of these. In America at least, social hygiene is coming to be restricted to those phases of human behavior, development, health, relations, and character which grow out of, or are connected with and modified by, reproduction and sex. Clearly it includes much that is personal, but even more that is social and belonging to the race. It has physical phases, but it includes equally health of emotions, imagination, intellect, tastes, ideals, motives, attitudes, and spirit. It must include also very basic ethical and moral factors.

It may appear to some that it is forcing the facts to found so much of consequence in life upon reproduction and sex. A little reflection, however, will convince one that these age-old biological functions, and the impulses associated with them, have produced every new human being that has appeared; they greatly determine the physical and mental development of each individual; and, by means of the differences, the attractions and devotions of the sexes, and because of the sympathies and sacrifices growing out of reproduction, human relations have climaxed in home and family life. This social relationship and institution, or any of its refinements, could never have arisen but for sex and reproduction.

The home and family is the normal expression of sex and reproduction in human life, and at the same time the center of the education of the new generations in the normal place and meaning of sex in life. So true is this that we have come to think that the basic object of social hygiene education may be put thus:

That the home—the community helping it in every possible way—shall so be brought to live the sex-reproductive relation and so progressively to interpret this relation and the facts underneath it to the children, that they shall, by their relation to it, gain during childhood, youth, and early maturity the knowledges, desires and habits which will fit them to establish homes of their own somewhat better in all these particulars than those from which they have come.

Why Social Hygiene Demands Coordination of Community Interest and Effort

In the first place, the impulses connected with sex and reproduction, as we have seen, irradiate and are bound up with almost all our human powers and interests. They enter directly into and largely dominate personal development, conduct, character, and happiness. They enter fundamentally into all social relations and spirit. Our æsthetic life of art, music and literature is full of them. No ethics or morals which ignore them can have any great practical utility. The development of religion itself is, both in the individual and historically, closely tied up with the sex impulses and emotions. As to education—I am just now trying to show that we are educating "in a vacuum" with no basic relation to reality, when we omit these powerful factors from our conscious preparation of youth for life.

In the second place, and partly because of the above, no one agency is comprehensive enough, either in its relation to the theoretical and practical problems of sex or in its power to envelop the interests and activities of the child, to meet this situation unaided. This would still be true if there were only one child in the community!

Therefore, every agency which touches child-life at any significant point must not merely do its best separately; it *must do this best in the light of the whole need of the child and of what every other agency can do.*

Some Stages of Cooperative Community Work

1. The crudest, most wasteful form of community approach to its social problems is for each community-instrumentality to go it alone, either competitively or indifferently, in relation to others. Nevertheless, this is not so uncommon as one might imagine!

2. Only a slight step in advance has been taken when each agency outlines a program exclusively from its own point of view and invites other instrumentalities to help to carry these plans into effect. This is about the state of cooperation which obtains where there is any pretense of it. This involves incompleteness, overlapping, competition, and waste.

3. It is a distinct progress in cooperation when kindred agencies will come together and compare the proposed programs of all and endeavor to adjust them so as to eliminate at least the competition and waste in operation.

4. None of these methods can really meet the needs in any problems which vitally concern the community life. They may be sufficient for unessentials. *The final step to be taken is to coordinate the spirit and the programs themselves.* When this is done cooperation in activity will be much easier. This means that all agencies which can make any serious contribution shall come together (1) to study what *needs* to be done; (2) to discover the instrumentalities that can do anything effective, and *what* they can do, in meeting these needs; (3) for the building of a complete and integrated community program which will meet these needs as well as they can be met by the agencies; (4) to award the execution of the various phases of this integrated program to the various special agencies according to actual fitness and capacity; and (5) if necessary, to institute new instruments to care for exceptional conditions. This means an *all-community program* distributed with an eye to efficiency, as against a score of independent or special programs, each undertaken on the basis of inertia, tradition, or competition.

Community Program of Social Hygiene

In its efforts to get adults to meet the sex needs of their children both by giving them wise training and by supplying an environment which will make it possible for them to put their training into life-practices, the Department of Educational Measures of the American Social Hygiene Association has come to realize that neither the family, nor the school, nor the church, nor the social workers, nor the health group, nor courts and law enforcement people, nor the various social and recreational organizations can do what is needed. *We believe that all of them together can do this if their interests, plans and activities are fully coordinated.* But the coordination of spirit and plans must be the first step.

We have been experimenting in a number of communities in an effort to perfect the method of doing this. We have no local organization and do not wish any. It is our wish to put the task upon the

conscience of the community and then to retire from the field, except for whatever advice and assistance the community may wish of us from time to time. This enables us to be free from any feeling of rivalry or pride of organization. The local interests must strive for a similar devotion to ends rather than to an agency.

The major elements or steps which have been developed in this program are:

1. To get together a group of community-minded men and women who actively represent all the various types of community work that bear upon the problems of sex. The whole problem is analyzed and put before them as an all-community interest and they are asked to decide whether it is possible to rally the significant agencies in their community about a studious, scientific, and continuing program to improve the foundations of family life, both from the point of view of personal preparation of the young and of improved community conditions for clean sex living.

2. To get a temporary committee appointed which shall adequately represent the community forces interested in this problem, for the purpose of taking the first steps in putting the matter before all the agencies.

3. To arrange to have the issues put clearly before *each type* of organized agency outlined above, and specifically from the viewpoint of the responsibilities and opportunities of this particular agency; and to stress the necessity and value of a unified, patriotic, unselfish coordination with others in the problem.

4. To have each such agency name a capable representative for membership in the continuing Community Social Hygiene Committee, whose duty is to exalt this cooperative, joint, all-community attack on its own problems.

5. To arouse the community, as the first necessary steps, to carry on a threefold preliminary local approach: (1) intensive study for considerable periods of social hygiene problems in a scientific spirit by as large a number as possible of the key people representing all the vital social agencies; (2) popular education of the general public about the elementary needs, problems, and facts of social hygiene; and (3) a careful survey of special local social hygiene conditions and of the agencies available to meet and to improve these conditions.

6. Through the agency of this central representative *Community Social Hygiene Committee* (1) to formulate an outline of an all-community program for some years ahead; (2) to induce the community to determine what problems shall be attacked first, and the general order of developing the full program both of education of youth and of improving the sex-social conditions; (3) in full conference with all operative agencies to allocate to these agencies those parts of the task which seem possible and appropriate; and (4) to aid the leaders in these various agencies to get the best possible general and special preparation in guiding their agency in formulating its part of the task and in performing it.

Will Such a Plan Work?

Probably there is no community anywhere in which one can count on complete success in any such enterprise; and no two communities are alike in the particular way in which the program can be applied. But we have gone far enough to be perfectly satisfied that this plan is infinitely superior in practice to the independent and unrelated work of the health groups fighting, unaided, the venereal diseases; or the law enforcement people struggling now and then to repress prostitution and sex delinquency; or the reformers periodically striking at vicious amusements; or the recreational groups trying by sporadic appeals to secure suitable and necessary play, recreation and amusements; or an occasional teacher in the schools trying to help individuals to understand and meet their sex problems; or the church and religious educators merely loosely lumping sex-social phenomena under the general moral and religious precepts and appeals.

Community coordination about the problems of youth and its developments is both necessary and possible. It is the most hopeful practical step now before us for the effective transfer of racial experience for the benefit of the new generation. The sporadic, uncoordinated approach has largely failed.

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Girl Reserve Council Meeting

THE PROPOSED PROGRAM of THE INTERNATIONAL CURRICULUM OF RELIGIOUS EDUCATION

By
William Clayton Bower

THE International Lesson Committee is the recognized agency of the Evangelical Protestant Churches of America for the formulation of lesson outlines for use in the American church schools. For more than half a century it has functioned in this capacity. On the one hand, it is rich and honorable in its traditions and achievements; on the other hand, it looks out upon the future with comprehensive and creative plans and purposes.

A Reconstruction Period

The church school, which the International Lesson Committee serves, is at the present moment undergoing a complete reconstruction. In its earlier history its function was almost wholly limited to biblical instruction during a brief hour on Sunday. As a result of its own development, however, and in response to the constantly increasing demands of modern religious education, it is coming to conceive religious education in terms of the development of the total spiritual life through directed activities as well as through instruction, and its program is being extended to include week-day, as well as Sunday religious instruction. Historically, the various agencies of religious education have arisen to provide for unmet needs. In this way each has developed a certain set of ideals and purposes, a certain body of materials and a certain group of activities. As a result, each agency has pursued its own specialized aims and methods without reference, for the most part, to the aims and methods of others. It was inevitable that there should arise duplication of purposes and materials, that certain important functions that fell between these agencies should be wholly neglected and that there should be more or less confusion. The direction in which the modern church school is moving is toward a well-considered and comprehensive program of religious education for the childhood and youth of the entire nation that will unify the total program either by delimiting the fields by allocating certain functions to specialized agencies or by formulating a more comprehensive program of religious education based upon a study of the total needs of childhood and youth.

The field in which the International Lesson Committee functions is in matters that have to do with the course of study. The tendency of modern education, however, is to conceive the curriculum in very broad terms. The modern educationist finds it impossible to identify education with instruction or the curriculum with materials of instruction which are contained in books. He sees in the curriculum a body of materials that have to do with the intelligently controlled responses of human beings to the real life-situations which actual experience presents. The curriculum is not, therefore, to be identified with knowledge, but with attitudes, habits and ideals as well, which are used by persons in responding to the situations which life presents to them.

In the same way the modern educationist finds it impossible to separate the curriculum from the organization of the school as a controlled environment within which responses are being made to situations. In other words, as respects materials, method and organization, the various aspects of the educational process are so completely interdependent as to constitute one inseparable whole. The implication of this fact for a theory of the curriculum is that it must be thought out, both in the matter of its content and organization, in relation to the whole process.

That is to say, in recent years there has been a very rapid progress in educational theory with reference to the curriculum. Perhaps the most critical point of attack upon the whole educative process centers in the curriculum.

It was in recognition of these advances in educational theory as well as of the new and imperious demand for the expansion of a thoroughgoing program of religious education that the International Lesson Committee decided to undertake a careful study of the whole curriculum situation and recommend a policy with reference to the future. A Commission of Seven was accordingly created with instructions to bring a report of its findings and to recommend a policy regarding the creation of lessons for the future.

Recommendation of the Commission of Seven

After two years of study, the Commission of Seven recommended that hereafter there be two fundamental types of lessons: lessons graded by age-groups and lessons graded by years and that, for the present, the uniform lessons continue to be issued, but without adaptations below the Intermediate Department of the church school. The Group-Graded Lessons are designed to take their point of departure close to the Improved Uniform Lessons and to combine the principle of uniformity and gradation by having the lessons uniform within a series of three-year departments. In the construction of the course graded by years, to be known as "The International Curriculum of Religious Education," the whole theory of the curriculum is to be faced and a new and comprehensive course is to be built from the ground up upon thoroughgoing scientific methods. The course is to be an integrated course comprehending both Sunday and week-day religious instruction, and paralleling grade for grade the course of study in the public schools from the kindergarten up through the secondary school.

A sub-committee was accordingly appointed to undertake this comprehensive project. At its initial meeting three fundamental policies were formulated: (1) the work of building the curriculum should be based upon a thoroughgoing scientific method; (2) the committee should avail itself of the foremost American educational opinion in the field of the curriculum; (3) the committee should seek the correlation of all the agencies working in any way in the field of the curriculum with a view to making the new International Curriculum meet the many-sided needs of religious education in its curriculum aspects and with a view to making it the joint product of all these agencies.

A Tentative Program

In pursuance of these fundamental principles a tentative program of procedure was adopted. The proposed program comprehended nine items:

(1) A study of the fundamental tendencies of modern education, especially as these tendencies bear upon the curriculum.

(2) A formulation of a theory of the curriculum with a view to making this formulation a basic document for the construction of the International Curriculum of Religious Education.

(3) The creation of an Advisory Committee consisting of at least five of the most outstanding authorities in the field of curriculum.

(4) The assembling for purposes of survey, criticism and evaluation of all the lesson materials heretofore created.

(5) Approaches to the various agencies working in the field of the curriculum with a view to securing their cooperation in the building of the International Curriculum.

(6) The employment of a director and staff with an office, to undertake, under the supervision of the committee, the necessary research and experimentation and the actual construction of the course.

(7) The securing of a fund of not less than $10,000 or $15,000 a year for at least four years to finance the project.

(8) The establishing of experimentation centers so distributed as to offer a broad basis of experience in schools typical with

reference to section, size of community and social classes.

(9) The calling into frequent conference of such groups of specialists as may contribute assistance to the work of the committee.

A considerable beginning has already been made in carrying out this program. Approaches have been made to the two general agencies directly interested in curriculum-making—to Sections II and III of the Committee on Education of the International Sunday School Council of Religious Education, and to the Religious Education Association. As a result of these negotiations a working articulation has been effected with these organizations. Section III, on Materials and Methods, of the International Sunday School Council of Religious Education has appointed five persons to joint membership on the Committee on International Curriculum. A similar articulation has been worked out with Section II, on Research, of the same body, whereby the resources of the Research Bureau, which is being created, are to be placed at the disposal of the Joint Committee for the prosecution of its work. Inasmuch as the Religious Education Association has adopted a fixed policy of not participating directly in the creation of lesson materials and in view of the further fact that it includes within the scope of its interest religions other than the Christian religion, that body has appointed three persons to consulting membership on the Joint Committee. This constitutes a personnel on the Joint Committee of sixteen, including the consulting members.

Cooperation of Agencies

Similar approaches have been made to all other agencies dealing indirectly with curriculum matters, with a view to bringing these agencies into counsel at the points where their activities touch the work of the Joint Committee. In every instance these initial approaches have been most hospitably received. There yet remains to be worked out the technique of this cooperation. The committee has felt that perhaps the various agencies working indirectly in the curriculum field would be glad to place at the disposal of the Joint Committee the invaluable materials they have already accumulated and sit in counsel with the Joint Committee at every point at which the curriculum interests are involved.

The personnel of the Advisory Committee has been completed. It consists of Professor William H. Kilpatrick, of Teachers College, Columbia University; Professor Franklin Bobbitt, of Chicago University; Professor Edgar S. Brightman, of Boston University; Dean John S. Withers, of New York University; Professor Chas. A. Elwood, of the University of Missouri; and Professor George A. Coe, of Teachers College, Columbia University. The Advisory Committee has already functioned in criticizing the "Statement of Tendencies in Modern Education," and "A Theory of the Curriculum" as well as in counseling the Joint Committee as to general policies of procedure.

As indicated above, the Joint Committee has completed a tentative "Statement of Tendencies in Modern Education" and a statement of "A Theory of the Curriculum." The purpose of the statement regarding tendencies is to orient the work of the committee to the significant trends in education at the present time. The purpose of the statement on theory is to furnish a point of view and an organized body of fundamental principles that will serve to guide the committee and the director in the actual work of formulating the curriculum. Both of these statements have been laid upon the table of the International Lesson Committee and are being circulated among the members of the committee for criticism and suggestions. When they have received the benefit of criticism and have been further revised, they will then become official documents authorizing the Joint Committee to proceed to its work along well defined general lines.

Funding of the Undertaking

At the present time the Joint Committee, under the authorization of the International Lesson Committee, is at work on the funding of the undertaking. It was the hope of the Joint Committee that some of the foundations might make an appropriation of the necessary funds. Approaches were made accordingly to the Committee on Social and Religious Surveys of the Rockefeller Foundation. That body, however, has decided to undertake a general survey of the entire field of religious education. In the judgment of the Joint Committee, in which judgment the International Lesson Committee concurs, this general survey is too remote from the immediate and specific needs of the Joint Committee to be of immediate practical use to it. Moreover, the organization of the survey is of such character as not to yield the most usable results for our immediate undertaking. In view of this situation, the International Lesson Committee has requested the administration of the International Sunday School Council of Religious Education to raise the necessary funds direct from the constituency of the Protestant church schools of America. The International Council has generously granted this request and the administration of the International Council is now at work raising the necessary funds.

The Joint Committee has instituted a search for a capable director to take charge of the research, the assembling of materials and the setting up of centers of experimentation. As soon as the funds are guaranteed, the Joint Committee hopes to announce a Director and set up an office, so that actual work on the course may go forward at the earliest possible moment. In the judgment of the Joint Committee the employment of a highly trained expert director is essential to the success of so large an undertaking since, in the nature of the case, the work involved is too complicated and too technical to be done by the members of the committee who are already taxed to the limit of their time and strength by the tasks in which they are already engaged.

The International Sunday School Council of Religious Education has most generously offered an office in its building and the sum of $1,000 for equipment. The Federal Council of Churches of Christ in America has also generously offered office space in its building.

As soon as an office has been set up, every bit of curriculum material in religious education thus far produced will be assembled in one place for evaluation. From this material doubtless much that has been approved by experience will be available for the new course. Such materials may well serve as the point of departure for the construction of the new course.

It is not proposed, however, to build a new course of study out of fragments assembled from existing courses. The International Curriculum is to be constructed *de novo* in strict conformity to the principles of curriculum building as these principles are held today, and in response to needs as they manifest themselves in our present situation.

The fundamental methods of procedure are to be those of research and controlled experimentation. In the nature of the case many considerations must wait upon the results of such research and experimentation. One of the things most needed is a fresh, first-hand study of needs and situations without fixed assumptions or prejudgments. In the judgment of the committee it is highly important that the committee shall not commit itself to any sectarian school of thought or educational theory, but to place its work upon a factual basis and proceed in the light of facts as they issue from research and experimentation.

Perfecting the Plans

Obviously, considerable time will be required in which to perfect so great an undertaking. Under the pressure of imperative immediate needs the temptation will be to issue premature and superficially organized materials. It must be remembered that undue haste will be incompatible with permanently satisfactory results. The foundations must be solidly laid and the structure of the course patiently built. It is thoroughly in keeping with the feeling of the committee, however, to issue tentative schedules for experimental use as soon as such schedules can be prepared. This will make possible the meeting of pressing immediate needs in some organized and constructive fashion and at the

(Continued on page 94)

PRACTICAL IDEAS FROM ELEMENTARY WORKERS

The following paragraphs have been received from elementary workers and are accounts of practical ideas which they have carried out and found helpful in their departments

Missionary Activities

FOR the past six years our primary birthday offerings and love gifts have been used for missionary work.

Following is a list of things we send to the sick of our department, the aged, children's homes, children's ward of the hospitals, the unfortunate, the cripples and shut-ins.

1. Baskets filled with groceries and clothing at Thanksgiving and Christmas time.
2. Tarleton stockings filled with nuts or candy.
3. Individual baskets filled with home-made cookies or small candies.
4. Scrapbooks, made of paper cambric, filled with attractive magazine pictures.
5. Postcards—pasted back to back and loosely tied.
6. Sunday-school supplies.
7. Fresh and canned fruit, jelly, eggs, cup cakes.
8. Paper suit cases filled with children's stories and paper dolls.
9. Outing flannel gowns.
10. Pillow slips.
11. Calendars.
12. Valentines.
13. Booklets, containing messages.
14. Posters and illustrated songs for missionaries and mission churches.
15. Postage to send our Sunday-school supplies into communities where little religious literature is found.
16. Booklets containing the books of the Bible—each division indicated by a rainbow color. (Thirty-five of these were taken to a Parental Home for Girls.)
17. Colored pictures mounted at home by third-year girl.
18. Yarn dolls, jointed dolls and animal cut-outs made of cardboard.
19. Bluebirds with messages.
20. Boy Blue or Girl in blue with this verse:

"This (little boy) (little girl) all dressed in blue
Has come to spend the day with you.
(He'll) (She'll) be as good as good can be,
For (He) (She) is bringing love from me."

—*Mrs. Otis Calvin, Kansas City, Mo.*

Flower Money

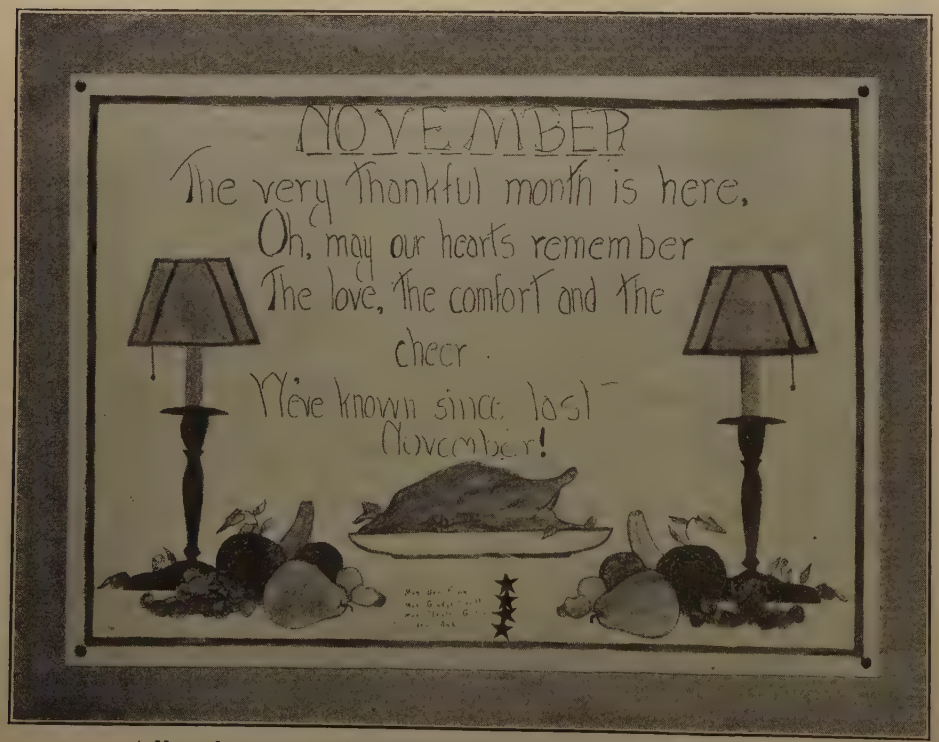
For a long time we have been bringing "Flower Money" to the regular Sunday sessions. We arranged with a florist to send us a certain money's worth of flowers each Sunday morning. He sends us what he happens to have, but in value far beyond the regular amount which we pay for them. These are placed on the platform in church as the children's contribution to the service. Later, one is given to each birthday child, and the rest sent to any child who happens to be ill. The money accumulates beyond the needs, so that occasionally we use the money for a few weeks for other purposes. For instance: During November it is chicken money and pays for the chickens for the Thanksgiving baskets sent out by the department to needy families, and for which they also contribute the vegetables, fruit, etc.

In March we had, one Sunday, a talk about the "Children of the Cities," using Miss Danielson's illustrated talk on page 102 of the *First Mayflower Program Book*. For five Sundays after that our special money was Fresh Air Money and has recently been contributed to the "Times Fund" for giving the children of the East Side a vacation at the farm.—*Mrs. C. W. Francis, Hartford, Conn.*

Home Missions

Our beginners bring their October missionary offering to buy grapes and sugar to make jelly for sick people. This is explained to the children on the previous Sunday and to the mothers in a letter. The offering is gathered in a jelly glass. Arrangement is made beforehand with the mothers and one child is given the money to buy the grapes, another the sugar. All are invited to the church kitchen early in the week to help make the jelly. By using Certo, the jelly can be made before the children become tired. We serve jelly sandwiches for refreshments. During the year, as occasion arises, jelly is sent with a note from the beginners and, when possible, by a beginner.

Last winter there was so much sickness among our children that most of the jelly went to them, but we felt our purpose was fulfilled; it gave the sick ones so much pleasure. Barbara used the glass to drink from after she had eaten the jelly. When the sick ones returned to church school they fully enjoyed sending the jelly to the others, for they had gained appreciative ideas of the pleasure it could bring to sick people.—*Louise A. Adams, Albany, N. Y.*



A November poster made by the superintendent of a Primary Department in a Kansas City Sunday school

A Week-Day School

A mid week school of religion was started in our church in November. Its sessions were held for one hour after school on Thursday afternoons. It had a small beginning, but increased in interest and attendance continually throughout the season. We have every reason to believe that its scope and usefulness will be greatly increased another year, especially as the vacation school in July will form a strong connecting link sustaining the interest.

We used selections from Miss Danielson's *Mayflower Program Books* and Miss Colson's *First and Second Primary Books in*

(Continued on page 92)

ASLEEP

Now they are all in Egypt.

The baby is asleep.

He will soon wake up.

The father and the mother
love the baby.

God sent the baby to them.

What is the baby's name ?

Jesus.

Artist, Dobson

At Bethlehem

Glimpses of Jesus in Picture and Story for the Youngest Child,
Copyright, 1923, by Jenny B. Merrill

THE CAMELS

Now the three Wise-men are riding on
camels.

How big and strong the camels are!

They can carry the men on their backs.

Have you seen a real live camel in the
park ?

The three Wise-men on the camels are
carrying presents to the baby
Jesus.

They gave the presents to Jesus' mother
and then went home.

Do you see the bright star ?

Wise-men on the camels

Copyright, 1909, Providence Company

THE STAR

One, two, three men.

They are looking at a bright star. They are going to see the baby Jesus. They have presents for the baby.

Shall we look for a bright star up, up in the sky ?

Who makes the bright stars ? God.

The Flight into Egypt Artist—Hofmann

Wise-men watching the star

RIDING AWAY

Jesus and his mother are riding on the donkey.

The father is walking.

The angel is watching.

Where are they all going ?

They are going to Egypt.

Egypt is far away.

A NOVEMBER PROGRAM FOR THE PRIMARY DEPARTMENT

By Lucy Stock Chapin

FOR the general directions in program building see the explanatory notes accompanying the October program.

November

During October the children became adjusted to their new conditions; new teachers, new classmates and new lessons. If the purpose of the programs has been realized, they have been led close to their heavenly Father and have expressed their feelings in worship and service.

In leading the children's worship for November, the aim is to help them express their love and gratitude to him. Naturally the thought for the month is that of thanksgiving and the lessons in all of the grades are designed to call forth the children's praise and thanksgiving. The program for each Sunday, therefore, should be so arranged as to help them in the expression of their feeling in worship.

Presession Work

Looking forward to Thanksgiving Day the time before the session may be spent in planning for a special offering of food and money. Perhaps a poor family has been chosen to whom a Thanksgiving dinner is to be sent. The children will take great interest and pleasure in planning what to send and in making decorations for the basket.

The making of Thanksgiving posters is also something of interest and value. Let the children collect at home and bring to the school pictures of articles of food for one poster. At the top print, "We thank the heavenly Father for Food," and help the children arrange the pictures below in an attractive way. Another poster may show pictures of "good times" for which the children are thankful, parties, picnics, auto rides, skating, coasting, playing ball, jumping rope and the like. Still another may be of a miscellaneous nature showing pictures of home, school, father and mother, rain, sunshine, pets, toys, etc.

There is always the opportunity for the telling of appropriate stories and the teaching of songs during these valuable minutes before the session.

Building the Program

In building the program for November it will be well to make frequent use of all of the memory texts for all three grades. As soon as they are learned build them into the program and on the last Sunday in the month they may all be used.

The first grade lessons center about God's gifts and should arouse the feeling of gratitude to God and the desire to thank him and to show love for others in acts of kindness. The lessons of the second grade center about prayer and God's care and they too should arouse love and thanks and a desire to serve him in daily conduct. While the third grade lessons do not relate themselves as closely with the thought of thanksgiving they should deepen the children's feelings of reverence and at last lead them to desire to thank God for his kindness and his good gifts.

A FINE PLAN

IT makes the hard things easier
To do them two by two—
One half for me to manage,
The other half for you;
With laughter and a song
To help each task along;
Not spare the work but share the work,
That's the way to do.

It makes a good time happier
In any kind of weather
To share it with somebody else—
For hearts are like a feather
If, story time or playtime
Or any other gay time,
We run and walk and laugh and talk
And have the fun together.

—*Nancy Byrd Turner*

The following songs are suggested as suitable to use during the month if they are known by the children. If they are not already known, teach one only and use other familiar songs.

Songs of the Seasons (W. A. Wilde Co., Boston).
- Nature's Good-night.
- Thanksgiving.
- Autumn Song.
- Thanksgiving Song.

Carols (Any Sunday School Supply House).
- God's Goodness.

Melodies (Sunday School Supply Houses).
- Autumn.
- The Children's Thank You Song.

Songs for Little People (Pilgrim Press).
- A Child's Thanks.
- Harvest Song.
- Hymn of Thanks.
- The Children's Thanksgiving Hymn.

There are many other good seasonal songs in all of the song books.

The pictures used in connection with the lessons may be supplemented by many beautiful magazine nature pictures.

A November Program

I. Service of Worship

1. Prelude. Music "Sunday Morning," *Songs for Little People.* No. 57.
2. Song. "The Church." *Songs for Little People.* No. 9.
3. Prayer service.

Conversation

This is such a happy time for us all and we are thinking especially of one glad day. What do we call it? Thanksgiving Day. Why do we have Thanksgiving Day? What is it for? It is the day for giving what? Thanks for what? To whom do we give thanks? Is Thanksgiving Day the only day on which to thank the heavenly Father? No, it is only a special day. Is there anything today, right now, for which you are glad and would like to say "thank you"? (Use the children's answers in forming the prayer and let them repeat it sentence by sentence.)

Prayer

Our heavenly Father, we are glad because Thanksgiving Day is coming but we thank thee for all the days. We praise and thank thee for this day and for thy care through all the week. For the sunshine and the rain we thank thee, for our homes and food and for "every good gift and every perfect gift." We thank thee for listening when we speak to thee. Bless us all in our church today and bless all the children everywhere, for Jesus' sake. Amen.

Song Response

"Our Father who art in heaven,
We come to thee today,
And ask thee to bless thy children,
Oh, hear us when we pray."

4. Song. "Can a Little Child Like Me." *Songs for Little People.* No. 52.
5. Offering Service.

Let us all say the Bible verse we have learned about God's good gifts. "Every good gift and every perfect gift is from above, coming down from the Father." What are some of God's good gifts? (Encourage the children to name many things, helping them if they cannot think by calling attention to things they have seen or heard or handled or tasted today.)

God gives us many things. "Jehovah hath done great things for us, whereof we are glad." "O give thanks unto Jehovah, for he is good."

We may say "thank you" to God and we may show our love and thanks by sharing what we have with others. Let us give the offering we have brought.

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NASHVILLE DALLAS
SAN FRANCISCO RICHMOND

A November Program for the Primary Department

(Continued from page 87)

(If the special offering of fruits and vegetables is to be presented it may become a part of the offering service of the day. If the things have already been deposited upon a table or in another part of the building or are to be brought during the week, they may be mentioned at this time.) Call for the regular offering.

Offering Song. *Songs of the Seasons.* Page 61.

Prayer

Prayer Song response. Songs for Little People. No. 89.

"All things come of thee, O Lord:
And of thine own have we given thee."

II. First Lesson Period

III. Assembly Period.

1. Birthday Service.

Some of our little friends are happy today because birthdays are coming this week. We are glad for them too. Let us tell them we are glad in our birthday wish.

Birthday Wishes. Carols. Page 16.

"Wishes true
We bring you
On this happy birthday;
Kind and dear,
Through the year,
May the Father keep you.

"Like the air
Everywhere,
May his love surround you:
In his care
All may share,
He is God our Father."

(This song may be sung or repeated by the children.)

Prayer

Our Father who art in heaven,
Bless these birthday children,
"Guard them all the year through.
Like the Christ-child may they grow,
Taking joy where'er they go. Amen."

Primary Program Plans.

Record

Placing a seal on the birthday calendar on date of birthday by each child having a birthday.

2. Special feature.

Picture shown and story told by the superintendent of the first Thanksgiving Day in New England.

3. Song. *"Thanksgiving Song."*

IV. Second Lesson Period

V. Closing service

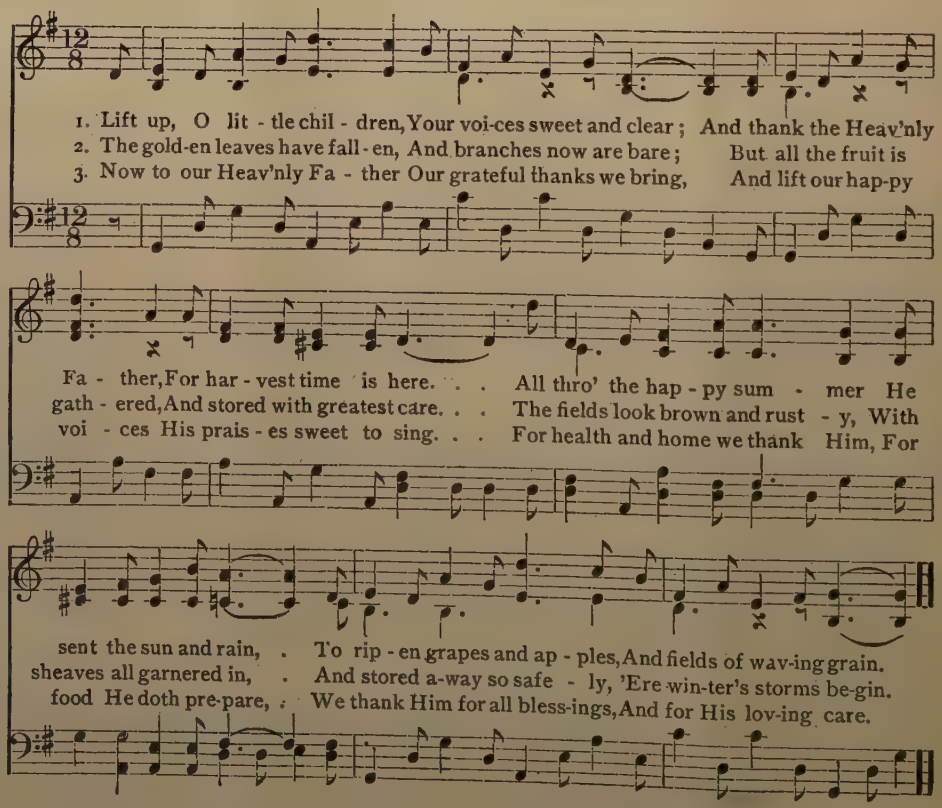
1. Prayer.

Our Father, we thank thee for the stories we have heard today and for the songs we have sung. We thank thee for all the things we have to make us happy, and we thank thee, Father, that we may help to make others happy too. Help us to remember to be kind every day. Amen.

2. Musical response (Quiet and reverent).

3. Dismission (Orderly and quiet).

Thanksgiving Song


1. Lift up, O lit - tle chil - dren, Your voi-ces sweet and clear; And thank the Heav'nly
2. The gold-en leaves have fall - en, And branches now are bare; But all the fruit is
3. Now to our Heav'nly Fa - ther Our grateful thanks we bring, And lift our hap-py
Fa - ther, For har - vest time is here. . . All thro' the hap - py sum - mer He
gath - ered, And stored with greatest care. . . The fields look brown and rust - y, With
voi - ces His prais - es sweet to sing. . . For health and home we thank Him, For
sent the sun and rain, . To rip - en grapes and ap - ples, And fields of wav-ing grain.
sheaves all garnered in, . And stored a-way so safe - ly, 'Ere win-ter's storms be-gin.
food He doth pre-pare, . We thank Him for all bless-ings, And for His lov-ing care.

From *Songs of the Seasons*, W. A. Wilde Company. Used by permission.

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A Cradle Roll Book

ON pages 85, 86 will be found eight more pages of the Cradle Roll Book, *Glimpses of Jesus in Picture and Story for the Youngest Child*, by Jenny B. Merrill. The first eight pages with a description of the book were published in the October number.

These stories are intended for use with very little children or for children just beginning to read. Eight pages will be printed every month until the book is complete. It is suggested that teachers and parents save the pages and add to the book from month to month. In the October number two pictures of *The Madonna of the Chair* were given with the suggestion that they be saved and pasted on the second and third cover, which may be made of some good shade of cover paper.

To make the book, cut out the page on the dotted line at the left. Fold bottom half of page under. Fold left side under. Cut folds at bottom and you will have the second eight pages of the book. The picture to accompany the last story will always appear in the following issue.

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Who Can Save Prohibition?

(Continued from page 59)

Vries, member of the cabinet of the Province of Groningen, and P. vander Meulen, President of the Dutch Association for the Abolition of Alcoholic Liquors. They came over, not to tell America what to do or to criticize us, but before they returned they left a record of what they had found. What they found in the main was that our sincere friends of prohibition are no longer on the job. They express surprise that the average American "who believes in prohibition and is interested in the fight to abolish the saloons" is ignorant that the liquor interests are apparently very busy in an attempt to gain control. "It seems to us," they say, "that you people are complacently letting the liquor people rob you of the great benefits of your dry law—benefits which perhaps are more apparent to outsiders than to yourselves. We do not understand why you are so economical in the money you spend on enforcement and prohibition education, when what it is really buying you is security against crime, pauperism, ill health and other evils. Proper enforcement would not be very costly and the benefits would immediately be felt not only by yourselves but by the entire world. . . .

"Now, it seems strange that you Americans, who have the reputation abroad of doing things thoroughly and quickly, should be wasting your time instead of completing the job and making your really great law properly effective. . . . A characteristic display of national anger and indignation would help the prohibition cause. The great trouble—as outsiders see it—is that your dry forces are not thoroughly aroused to the necessity of education on the subject of the good prohibition has done and the need of its absolute and drastic enforcement."

Two Streams that Issue Out of the Great War

(Continued from page 54)

join?" asked my friend, Dr. Carruthers, of the Irish ministry.

"That is just it," said they, "we don't see any difference between you. Why aren't you all one at home as you are here?" I remember the question but I do not remember the answer. Probably none was given, for what answer is there to give? I know of none that does not bring discredit on the churches. We part the seamless robe and what is our justification? When I went to the front I did not regard schism as a sin but now, after my fellowship in the valley of the shadow of death with those seven Nonconformist Churches, I do. And the soldiers and "Waacs" do also.

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One night nine "Waacs" were killed by a bomb. Eight belonged to the Anglican, Presbyterian and Wesleyan Churches and one to the Catholic Church. We all took part in the service for the Protestants and buried them as if they, and we, all belonged to one church. For the Catholic girl a separate service was read by her chaplain. He could not join with us though he lived in love and good will among us. But his action caused a feeling of resentment among the thousands of mourners. They felt, as we all felt, that there was something wrong with a Christian religion which divided itself in the presence of the dead and broken bodies of those poor girls. It was wrong, and every man and woman there knew it was wrong, though the blame for it did not lie with the priest. I could not come back from France with the views I took there. Many millions of men passed through experiences similar to mine. They lived and worshiped with Christian men of other denominations. They can never again regard denominationalism as an ideal. It may be necessary for a time, but it will be a regrettable necessity, and never again an ideal. The ideal will be freedom and variety of worship within One Holy Catholic Church.

The stream of tendency is flowing away from both undenominationalism and denominationalism toward organic Christian union. It may be a small stream now, but it will, as generations pass, grow into a mighty river. Like the Rhine and the Rhone, the League of Nations and Christian Union will grow in volume as time passes. God will see to it that our six million dead—for in death they all belong to all—have not died in vain.

Tut-ankh-Amen's Significance to the Church School Teacher

(Continued from page 62)

now be placed on the credit side of the ledger are: the great awakening of popular interest in the investigation and study of the Long Ago, which of course is likely to lead to many more discoveries; the calling to scholars' attention, and bringing into clearer light, of the remarkable personality and work of Tut-ankh-Amen's father-in-law the "Heretic King"; and the infusion of life into a past that has seemed very dead indeed. To Americans of today ancient history, and with it biblical history, consists of names and dates and unreal situations—bones that are very dry. To see and touch the things that entered into men's daily life in that distant past—the implements, the apparel, even the jeweled geegaws and vanities—is to clothe again those bones with the flesh of reality. Is not this of assistance to us, church-school teachers, in our task?

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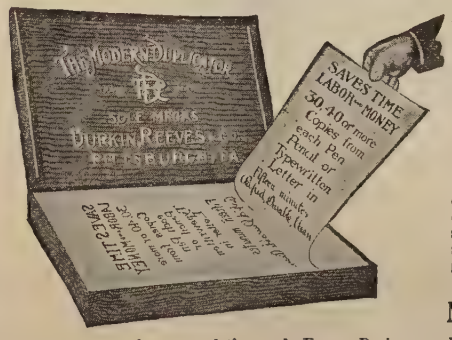

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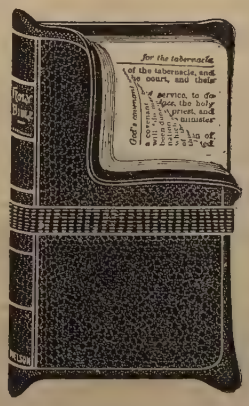

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MORE RELIGIOUS BOOKS IN THE HOME

Practical Suggestions from Elementary Workers

(Continued from page 84)

Religion. The lessons and stories were generally correlated with the regular Sunday lessons, thus giving us the opportunity for activity and expression which we have no time to introduce on Sunday. Beginning in January we introduced the stories written by Jeanette E. Perkins in *The Pilgrim Elementary Teacher*, entitled, "The Rest of the Family." The dramatization of these stories, published in the April number, but abridged somewhat for our use, formed the missionary element of our Children's Day program. It was given with great enthusiasm by members of the midweek school.—*Mrs. C. W. Francis, Hartford, Conn.*

Handwork for Pre-session Period

I believe if more handwork was used in our pre-session period our children would progress more rapidly. One teacher had the children make such attractive paper baskets before Mother's Day, outlining a tulip on it and coloring it. Then on Mother's Day each brought some real flowers to Sunday school, and put them in the basket and took them home as mother's gift. Similar things can be done for Thanksgiving Day, etc. The work must be planned far ahead, for the children work slowly and we have little time for such work on Sunday. A folder with a turkey drawn on the front and a Thanksgiving verse inside is attractive. Of course the children do all the work.—*Patti Rodes, Nashville, Tenn.*

Helpful Books for Primary Department Conferences

Much more reading will be done by your teachers if they will read together at your monthly department conference. In this way you have opportunity and time for the discussion, which is so valuable.

The two books which have been most helpful to us along lines of methods are *Primary Methods in the Church School*, by Miss Munkres, and *Methods for Primary Teachers*, by Hazel Lewis. For story-telling suggestions, *Story-telling for Teachers of Beginners and Primary Children*, by Katherine Cather, is splendid.

Every primary teacher needs psychology training, that she may know the whys and wherefores of some of the things primary children do. Most psychology books are so big that they will frighten the teachers away, but a book that will tempt them to start, because it is so small, is *A Study of a Little Child*, by Mary T. Whitley. It is a fascinating little book and once begun you know it will be read to the last page.—*Marjorie M. Lewis, New Haven, Conn.*

A Primary Guide Book

OUR Primary guide book had its beginning through summer-school inspiration and we dubbed it "P. G." for short. During the past months it has proved most helpful and the teachers are vying with each other to make it original and complete. The grade teachers are comparing notes and exchanging ideas, samples, etc. We began by getting the uniform size B. & P. loose leaf, inexpensive note books in which to file all outlines of our departmental teachers' meetings after the discussions.

However, after one of the discussions we decided to give one page to each child in the class, collecting all kinds of information. We started with the following questions for which we were to find the answers and add any special facts we discovered that were of interest. Some of the questions were:

Child's name and address.
Nationality (found we had eight represented in the department).
Birthday (day, month, year).
Parents' names and church connections.
Home conditions.
Family items, brothers, sisters, etc.
Favorite games, study, stories.
Type of child (physical characteristics).
Strength and weaknesses.
Particular interests.

At another meeting, the superintendent supplied us with typed lists of pictures required in our various grades, lists of stereographs, sand-table cut-outs, and promotion requirements. These just fit into our note books, but they started more discussions and of course led to our looking up lessons and making notes of these facts on the lesson stories.

We decided if we studied our lessons, after the suggested plan, the outline was worth filing in our "P. G." book for another year, and we could add to it any comments made by the children, any suggestions we read during the year plus outside story references. So we began our lesson pages, all of us using an outline discussed in class, based on the following:

Number and name of lesson. Bible references.
Aim of lesson.
Memory verse.
Question: "Which ones of my class do I *particularly* want to reach with this lesson truth?"
The beginning (with place to list, why, when and where and who).
The events (a list of the various steps of the story).
The climax.
The end.
The expression—What will the child feel, say, do or think and how can I help him express himself?—*Edna W. Weston, Newark, N. J.*

(Next month Miss Weston will tell the rest of the story about the "P. G." book.)

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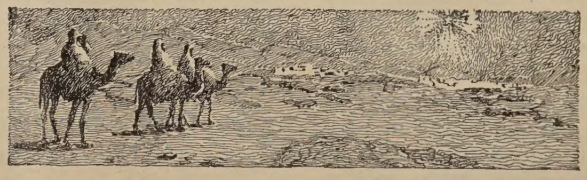

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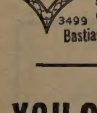

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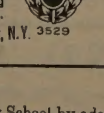

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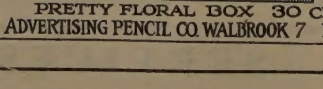

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A Daily Vacation Bible School Conference

UNDER the joint auspices of the International Sunday School Council of Religious Education and the International Association of Daily Vacation Bible Schools, there will be held in Chicago on November 15, 16 and 17, a general conference of all vacation-school workers and those interested in week-day religious education. The program will cover: The Relationships of the Vacation School to the Local Church, Church Federations, the Denominations, Week-day Religious Education and the New Church-School Program; The Daily Vacation School Program, Vacation-School Standards, Textbooks and Literature, Teacher Training and Methods of Promotion. The speakers will represent religious education organizations, church federations, the denominational boards, city mission societies and independent vacation-school agencies. Those who are interested and expect to attend should communicate either with T. S. Evans, Director, International Association of Daily Vacation Bible Schools, 383 Madison Avenue, New York City, or with Ray S. Erlandson, International Sunday School Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

The Proposed-Program of the International Curriculum of Religious Education

(Continued from page 83)

same time give the committee the broadest possible basis of experience in the use of materials in actual school situations. It is the judgment of the committee that by testing the proposed materials in actual school situations, theory and practicability can best be combined in a course that will be at once sound in theory and that will meet the concrete needs of the American Church.

The committee already has at work a sub-committee on making a survey of courses in week-day religious education now available with a view to furnishing information and suggestions to churches and committees which wish to have immediate access to materials with which to set up immediate programs. The findings of this sub-committee will serve as an *ad interim* measure in meeting the pressure of urgency in this rapidly expanding field of which the committee is deeply conscious.

As the Joint Committee has sought to think through the curriculum problem, one of the considerations of primary importance has been that the new course shall be the product of the combined judgment of all the agencies working in the field of the curriculum and that it shall meet the curriculum needs of the various agencies that are working at special tasks in the field of religious education.

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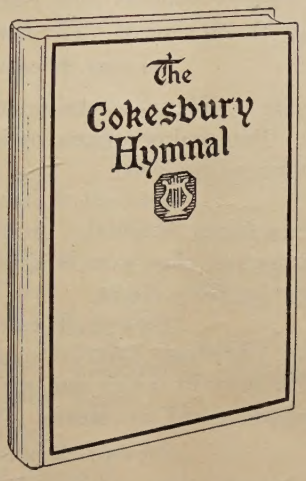

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Current Motion Pictures

Reviewed by ELISABETH EDLAND

Three Wise Fools. 7 reels. Exchange, Goldwyn, 729 Seventh Avenue, New York City. From the play of the same name by John Golden. Three old bachelors adopt the daughter of the woman they all loved. She brings new life into the gloomy old household. Eventually she marries the nephew of one of the bachelors. The following eliminations are suggested: Scenes of prisoners escaping from jail, sub-titles, "I'll get you for this," "Where the 'ell," "He's gone out" (falsehood), "I left them on the table" (falsehood); scenes where escaped prisoner attacks girl and scene where he enters Judge's home, knocking down butler. Comedy-drama.

Homeward Bound. Thomas Meighan and Lila Lee. 7 reels. Exchange, Famous Players-Lasky Corp., 729 Seventh Avenue, New York City. Ship owner objects to young sea captain as his daughter's suitor. After they are married the hero proves himself worthy and the father eventually forgives them, making his son-in-law partner in his business. The following eliminations are suggested: Sub-title, "Why the devil," etc.; two drinking scenes and two sub-titles containing the word "damned."

Mysteries of the Sea. Æsops Film Fable. 1 reel. Exchange, Pathe, 1600 Broadway, New York City. Henry Cat descends in a diving bell and has many adventures with the fish; he finally discovers Davey Jones' locker.

A Thorough-bred. Æsops Film Fable. 1 reel. Exchange, Pathe. Little dog helps out all the other animals and is in turn helped by them.

The Storm—An Idyll. 1 reel. Exchange, John J. Iris. A Sunset-Burrud scenic in polychrome. "The Storm"—winter, spring and summer scenes. "An Idyll"—Suggested by Tennyson's poem, "Spring."

Goat Getting. 1 reel. Exchange, John J. Iris, 729 Seventh Avenue, New York City. Hunting Rocky Mountain Goats in the Canadian Rockies.

Roseau. 1 reel. Exchange, Community Motion Picture Service, 46 West 24th Street, New York City. Domenica, largest of the British Caribbees, Roseau, its chief town, market place, water front, washing clothes in river, Botanic Garden, the largest and best in West Indies, innumerable kinds of palms, the screw pine, sausage tree and calabash tree.

In Happy Alsace. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, New York City. Farm and village life, vineyards of the Vosges, a patriotic festival in the town of Thann, celebrating the reunion with France, women and children in national costumes.

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